



HISTORY
OF THE
PONTIFICATE AND CAPTIVITY
OF
PIUS THE SIXTH.
TOGETHER WITH A
GLANCE AT THE CATHOLIC CHURCH.

Translated from the French
BY
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NEAR ENMITTSBURG, MD.
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TO THE

YOUNG LADIES OF ST. JOSEPH'S,

NEAR EMMITTSBURG, MD.,

This Little Volume

IS RESPECTFULLY DEDICATED

BY THE TRANSLATOR.

PONTIFICATE AND CAPTIVITY OF PIUS VI.

I.

CLEMENT XIV., having just died the conclave convened on the 5th of October, 1774, to proceed to the election of a new Pope. The circumstances were most serious. The ship of Peter was about to be agitated by violent tempests, and Providence permitted that the care of the imperishable ark should be confided to the wise and skillful Cardinal Braschi, who, at the last balloting, received the unanimous vote—Feb. 14, 1775.

He assumed the name of Pius VI. "Pius V.," replied he, to those who inquired the cause of his preference, "was the last Pope canonized by the Church; I wish to walk in his footsteps—to arrive at the same felicity that he enjoys."

John Angelo Braschi was born at Césena, in Romagna, a province in Italy, Dec. 27, 1717, of an ancient, noble, but not wealthy family. From extreme youth he had shown most happy dispositions. He received his education in Rome, and was soon presented to Benedict XIV. as secretary. This Pontiff, appreciating the merit of his young secretary, named him Canon of St. Peter's. Clement XIII. rendered equal justice to the talents and virtue of Braschi, in calling him to the distinguished situation of treasurer to the apostolic chamber. Braschi for seven years filled this important post, distinguished by great capacity and wise and exemplary conduct.

During the year 1773 he received the Cardinal's hat from Clement XIV. Two years after he was called to the pontifical chair.

On the proclamation of his election in the Pauline chapel, he fell on his knees and pronounced a prayer, so touching that those

assembled burst into tears. "Venerable Fathers," said he, "your assembly has terminated: it has resulted but in misfortune to me."

When the news of his election reached the people, they gave themselves up to transports of joy. The public buildings were illuminated, and the people, embracing each other, related the good news. He caused distributions of money to be made to the people, and showed himself liberal, even to magnificence.

The new Pontiff soon assumed the charge of the government that had been confided to him—made himself acquainted with the different administrations—surrounded himself with wise counsellors, and sought out merit, and appealed to the talented.

To beneficence he joined firmness. He reprimanded severely the Roman Governor, for not having suppressed the disorders occasioned by the constables. He deprived Nicholas Bischi, prefect of the Annona—a council charged with providing the supplies

for Rome—of his pension. He announced that he should keep surveillance over all branches of the administration, and that he would dispossess of their employment all who might abuse the trust, or who had acquired their offices unrightfully.

He rose ordinarily very early, celebrated the holy mysteries, and returned to his cabinet to transact business; breakfasted temperately, gave public audience, and held councils; thence to the museum, where he conversed familiarly with the resident artists. After dining he returned to his cabinet, to expedite matters still more.

He rarely went out. The “*belle saison*” he passed in the Quirinal Palace, and the remainder of the year at the Vatican. The only recreation that he allowed himself was a yearly visit to the Pontine Marshes, at which place he was having much work executed. Entirely devoted to serious occupation and the cares of state, he disdained use-

less conversations, and fled all that might distract him from his august functions.

The first difficulties of his pontificate were occasioned by the Court of Naples, or rather by Tannucci, long time minister of King Ferdinand, and who, imbued with the principles of false philosophy, sought every means of humiliating the Holy See, and of encroaching upon its rights. The Holy Father was at much trouble to put an end to the disastrous projects of this minister, and not break his relations with the King of Naples.

He was less successful in the disturbances with the Emperor of Austria, Joseph II. This prince, possessed with the mania of innovation, without being animated with a spirit of impiety, powerfully seconded the enemies of Christianity and the Holy See by his exorbitant pretensions. He possessed some good and loveable qualities, but they were tarnished by his excessive obstinacy, and his desire to regulate matters pertaining

to religion as if they were subject to civil authority. Joseph, naturally good, became a persecutor—provoked troubles in his states, and perseveringly saddened the heart of the pious Pontiff. He suppressed convents, put a stop to ordinations, pronounced interdicts, and pretended even to decide on doctrine. Occupying himself with the most minute details, he prescribed the order of offices, regulated ceremonies, and the number of masses which should be said in each church, and even the quantity of lights that they should consume. It was on this occasion that King Frederick of Prussia, who had so long favored the principal propagators of these anti-religious ideas, called the Emperor of Austria his associate sacristan.

Several prelates addressed to Joseph II. letters of remonstrance, but they had no other tendency but to increase the difficulties with Rome. The Archbishop of Vienna distinguished himself by his bold and firm

measures, but they made no impression on the mind of the monarch.

The Pope at first tried paternal remonstrances. The Emperor boldly replied, "I ask no advice on the affairs of my state, regarding my own subjects, and matters purely temporal."

Pius VI., seeing his first efforts fruitless, formed the extraordinary determination of visiting the Emperor. He announced to him by a brief, dated Dec. 17, 1781, his desire to terminate all the differences between the Holy See and the empire. The following is the brief, that should honor the memory of the Pontiff:

"To our very dear son in Jesus Christ, Joseph, illustrious King of Hungary and Bohemia, elected King of the Romans—Pope Pius VI.

Our very dear son, Francis Herzan, Cardinal of the Holy Roman Church, Minister Plenipotentiary of your Majesty at the Holy See, gave us, on the 9th of November last, your letter bearing date October 6th, in which you reply to ours of the 26th of August.

“On reading it we were deeply afflicted to learn that you had paid no regard to our entreaties, and have deprived the Holy See of the right which it has enjoyed from the most remote ages, of conferring in Austrian Lombardy with the Bishops, Provosts, etc.

“We do not wish, dear son, to renew with you a discussion which commenced in the middle of the Christian era, and after which, peace having been restored to the Church, she entered into the ancient possession of her rights and discipline, which had been confirmed by the constant testimony of Councils; but it is necessary, on account of the affection which we bear you, and the trust which is confided us, to assure you, as an indubitable thing, that when the Apostles founded churches and created priests and bishops, they were never suspected of wishing to encroach on the rights of civil and secular powers.

“The Church has preserved this custom, whereby nothing has resulted detrimental to the rights of sovereigns. As for the wealth which she holds by the munificence of princes and the piety of the faithful, your Majesty is not ignorant that it has always been regarded as the patrimony of the poor, and for this reason respected by your ancestors, so that in the judgment of all, it is not permitted to appropriate these goods to other

purposes than those first intended. Your glorious ancestors, and especially your august mother, acknowledged these truths, at the time of the negotiations which took place between this glorious princess and Benedict XIV. of illustrious memory, on the subject of the abbeys situated in Lombardy: this is a fact well known to yourself.

"We are anxious to treat with you, as a father with a son; but there are many obstacles to this project. Our resolution is now formed of seeing you in your own capital. We take no note of the length and inconvenience of the voyage to be undertaken at an advanced and enfeebled age.

"We will find strength in the great and only consolation of being able to speak to you, and to declare our dispositions concerning you, and how anxious we are to conciliate the interests of your Imperial Majesty with those of the Church. We earnestly entreat your Majesty to consider this journey as a pledge of our personal attachment, as well as a desire to maintain our union. We ask of you this favor, not for ourselves personally, but for the common cause of religion, over the deposit of which we have to watch, and which it is our duty to protect.

"Given at Rome, December 15, 1781, in the 7th year of our pontificate."

This unexpected resolution of going to Vienna surprised Europe, but did not soften the Emperor, who, concealing his surprise, replied thus:—

“ Most Holy Father,

“ Since your Holiness persists in your resolution of coming to me, I can assure you that you will be received with all the regard and veneration due your high dignity. The object of this journey relates to matters which your Holiness considers doubtful, but on which I have decided. Permit me to think that you are taking useless trouble. In making my resolutions I am ruled only by reason, equity and religion. Before deciding I reflect for some time, and listen to the advice of my councillors. Once decided I am firm. I assure your Holiness I have for your Majesty all the respect of a true and apostolic Catholic. In asking your blessing, I remain,” etc.

This letter did not change the determination of the Pontiff. His patience was proof against all outrage.

Some months elapsed between the reply of Joseph II. and the departure of Pope Pius

VI., and this time was spent in endeavoring to change his determination.

The ambassadors of France and Spain spared no representation to produce this effect. They first addressed to him the following letter :--

“ *Most Holy Father,*

“All Europe regards as a fable the news of your intended departure for Vienna, and this manner of viewing it proves its inconvenience. Your enemies will not be able to give others council, and your friends are in despair at being unable to prevent the journey. As a favor, Most Holy Father, suspend your operations until you learn the opinions of the Courts of France and Spain, the suffrage of which may have some weight.”

This letter was kindly received by the Holy Father. He listened to various counsels, and showed but amiability when the opinions of others conflicted with his.

“You see,” the Cardinal Baroméo said to him one day, “the Emperor himself tells you nothing can change him. Why, then,

expose yourself to the fatigues of a lengthy journey?" This reflection made some impression on the holy Pontiff. But on the other hand, he was moved thereto by the consideration of his word, given and received. In order to decide, he consulted seven Cardinals. They gave their opinions separately, and without the knowledge of each other. All favored the journey. This unanimously decided his Holiness.

In vain the French ambassador, returning to the charge, observed that his Holiness was feeble, and could not, without exposing his life, make this journey in the winter. "I go to Vienna," he replied, "as I would go to martyrdom. For the interest of religion it is our duty to risk our life, and if necessary to sacrifice it. Would it be permitted to abandon, for a single instant, the vessel of the Church during the tempest?"

It was in vain that he was told that the Prince of Kaunitz, Premier of Joseph II.,

was strengthened in his incredulity, and disposed perhaps for indecent raillery during the journey: "What does it matter," said he, "if the minister does ridicule me, if I can touch the heart of the master? Do we not know that we should appear as fools for Jesus Christ?"

The pious Pontiff had desired to travel *incog.*, under the name of Bishop of St. John of Lateran, and dwell in the castle of Schoenbrun. But the Emperor, to soften the harshness of the refusal which he had already resolved on, wished to load him with public attention and exterior consolations. He required, consequently, that his Holiness should occupy a sumptuous apartment in his palace, which had been prepared for him. He had erected for him in an oratory a magnificent altar, on which was placed a crucifix of great value, which, it is said, belonged to Charlemagne.

On the 26th February, 1782, the Pope held

a consistory, in which, among other resolutions, he confided the government, during his absence, to the Cardinal Vicar Colonna. He suppressed the bull, "*ubi Papa, ibi Roma*," so that the conclave could assemble at Rome, if, owing to the fatigue of the journey, he should die beyond its walls.

Cardinal Pallavicini, Secretary of State, whose health was precarious, was appointed by the Pope, in a billet sealed by himself, as his successor.

It was ordered that during the journey, the most holy sacrament should be exposed in the principal churches of Rome, and that each day at Mass the collect for travelers should be said. He caused two thousand gold medals to be struck, representing on one side the Apostles SS. Peter and Paul, and on the other his own bust.

After the care bestowed on the government and Church, the Holy Father thought it his duty to manifest his affection for his fa

mily. He caused the Count of Braschi, his nephew, to come to him, and gave him his will, saying, "Should I die during this journey, you will here find my last wishes. Remember me in your prayers. Adieu." The Duke was deeply moved, and the Pope turned to hide the tears which were falling from his eyes. Day sufficed not for the pious exercises of the Pontiff. On the 26th of February, in the silence of night, he descended to the tombs of the Holy Apostles, implored their assistance fervently, and celebrated the divine sacrifice, with a piety which the time and place rendered still more touching.

The next day, the 27th, the Holy Father repaired, at an early hour, to the chapel of the Vatican, and performed his devotions. From thence he passed to the Church of St. Peter, where he heard Mass, and then returned to the sacristy. It was here that he received the adieux of the Count and Countess du Nord. They there presented him

with two ermined cloaks, and with moistened eyes wished him a happy journey, and accompanied him to his carriage.

The Holy Father appeared deeply sensible of these delicate attentions on the part of the nobles separated from his communion, who could not approve of the injustices and rigors of some of the Catholic Courts of Europe. He was now departing, in order to endeavor to mitigate those of one of the first sovereigns.

He ascended his carriage, surrounded by an immense crowd. Nothing was heard but sighs and regrets. The multitude loudly implored his last benediction. The most ardent wishes, expressed by the most flattering acclamations, followed him through the streets of Rome, and even to the last station.

Before leaving Rome he performed an act of devotion, which gave much edification. He stopped at the gate of the Fathers of the Oratory of Santa Maria de Vallicella, de

scended from his carriage, invoked God, who holds in his hands the hearts of Kings, and went out by the gate del Popolo.

On the third day he arrived at Tolentino. The relics of St. Nicholas here received his attention and homage. This route conducted him to Our Lady of Loretto's. He here added his gifts to those with which liberal piety had so long enriched this magnificent and revered chapel. The crowd increased: prelates and dignitaries came to do him all honor and solemnize his passage. His retinue consisted of twenty-four persons, of three six-horse coaches and four carriages, in which were his master of ceremonies, his confessor, his physician, and other inmates of his house.

Arriving at Césena, his birth-place, he crossed a river famous in history. "Cæsar, it is said," said he, "passed the Rubicon to carry war to Rome; Pius VI. crosses it to-day to carry peace to Vienna."

At Ferrara Pius VI. found one of the

body-guard of the Emperor, who had just arrived from Vienna. He there learned that the response of Joseph to his last brief—response which he had believed it useless to await—had arrived at Rome, and like the first, announced invincible perseverance. The Holy Father remained firm in his resolution of accomplishing his journey. The Emperor evinced a desire that he should accept of the apartments of the late Queen of Hungary in his palace. He observed that decency and their mutual dignity seemed to require it; they had many subjects to treat on, and it was necessary that they should be near one another, so that they might confer with convenience.

On leaving Ferrara and arriving at the river Po, he found the *Bucentaur*, a vessel that the senate of Venice had prepared for him, and an immense crowd which waited on him to the river's edge. He was conducted in this manner to the isle of Chiozza, where

he was complimented by the Venetian prelates, by the Doge and senate, who represented the procurators of St. Mark, who conducted him to the frontier of the Venetian states. There he found a crowd of boats and gondolas, that scarcely left space for the richly decorated ship destined for himself. The crowd prostrated itself, and implored his benediction. The neighboring trees bent under the weight of the eager spectators, and the immense multitude shed tears of joy and admiration. After a little repose taken at Trévisa, the Holy Father continued his route and entered the Emperor's dominions. At the first village he encountered a number of Austrian Lords, and a guard of honor to accompany him.

At Laybach he had the satisfaction of finding the elder sister of the Emperor, the Arch-Duchess Marie Anne, whose piety brought her from the Convent of Clagenfeldt to the feet of the Sovereign Pontiff.

At Laybach, Marpurg and Gratz in Styria, he found the same munificent manifestations. In the first mentioned of these cities, he walked for the space of an hour between two thick and closely crowded ranks of spectators. At Gratz the manifestations were still more lively. The crowd surrounded him on every side; each one wished to kiss or touch his vestments, which seemed to them sacred, such was the veneration that he inspired. Seeing that the authorities wished to disperse the multitude that pressed so strongly upon him, he uttered these words, consecrated in Scripture, "Suffer them to approach me, and repulse them not."

Pius VI. neared the gates of Vienna. The Emperor and his brother Maximilian journeyed several leagues from the capital to meet the Sovereign Pontiff. When they perceived his carriage, they immediately descended. The Pope hastened to descend also. He embraced three times the Emperor, with

sincere affection, and his reception was not the less affectionate. The eyes of both were moistened with tears, which proved that the false system of philosophy had not entirely extinguished the native goodness that the Emperor had received from God.

He took the Holy Father into his own carriage. Their entry into Vienna, on the 22d of March, had the air of a triumph. The inhabitants were not slow in manifesting their joy and devotion. They were obliged to drive into a by-way in order not to crush the multitude that thronged the streets. The Emperor offered his hand to assist His Holiness to descend. The ministers and the nobility, who were at the palace, received the Pope, who then repaired to the imperial chapel, where he chaunted the "Te Deum" in thanksgiving for the happy termination of his journey.

It was well known that Joseph, who joined great qualities to great weakness, had been

the occasion of the manifestations which the Pope had received on the road. All knew that he was piqued by the paternal remonstrances which he pretended to believe had been made by Pius VI. to the Bishops who published, with complaisance and precipitation, his Imperial decrees in opposition to the Church. It was also remarked that the Pope found himself a prisoner in the apartments of the late Queen. The apartment had several entrances, all closed, with one exception, and that one guarded. Joseph had given orders that no stranger should enter, and above all, that no petitions should be presented to His Holiness.

It was at this time that the Emperor, fearing, without doubt, that the presence of the Pope would animate the hearts of all, published, on the representation of the clergy, an ordinance to prevent a misunderstanding of his proceedings touching religious matters. It was the same motive that caused him to

issue a proclamation, saying that the Bishops of his provinces should remain at home, and not visit Vienna during the sojourn of His Holiness, without his permission, which he had probably decided to withhold, so that when his dispositions became known, they might guard against any demand.

It was near the paschal time. The Pope presided during the ceremonies of Holy Week, with a pomp that had never before been witnessed in Vienna. It was from his hands that the Emperor and Arch-Duke received their paschal communion. On the same day, he went through the ceremony of washing the feet of twelve old men, whose united ages equaled ten centuries. On Easter Sunday he officiated in the Church of St. Stephen, employing the greatest magnificence in the religious ceremonies. The Viennese were witnesses of all the pomp that could be displayed by the head of Catholicity, and believed themselves assisting at the divine of-

fices, in the Church of St. Peter at Rome. Two princes—those of Schwartzenberg and Arerspaug—laved his hands by turns. After this he delivered a sermon in Latin; the audience was charmed by his eloquence and the unction that attended his words.

His piety, his affecting simplicity, his grandeur, tempered by all that was kind, touching and gracious, gained all hearts.

The lively sensation that the Holy Father caused in Vienna was attested by ocular witnesses, and also by the reports of a Lutheran, whose testimony in favor of the Pontiff can not be suspected. "The effect produced by the presence of the Pope in Vienna," writes he to one of his friends, "is prodigious; and I should not be astonished if strange revolutions should take place. I have seen the Holy Pontiff several times, while giving benediction to the people of the Capital. I am not a Catholic; I am not easily excited; but I must confess that this spectacle caused me to

shed tears. You can not well conceive the interest of the scene: to see fifty thousand men assembled in the same place, and united by like sentiments, bearing in their countenances the impress of the devotion, and the enthusiasm with which they received the benediction, which seemed to promise them prosperity in this life and happiness in the next! They heeded not the inconvenience of their situations, surrounded on all sides, and scarcely able to breathe; they only saw the head of the Church Catholic, in all his pomp, the tiara on his head, dressed in his pontifical vestments—sacred to them, magnificent to all—surrounded by cardinals, who had come to Vienna, and the dignitaries of the Church. The Pontiff, his head inclined, raised his arms towards heaven, in the attitude of a man deeply persuaded that he had the kind wishes of the multitude, his countenance expressing his ardent desire to bless and exorcise them. To see these functions performed

by an old man of majestic height, physiognomy the most noble and pleasing—to witness the lively emotion of the inhabitants, as they precipitated themselves on their knees, at the moment when the benediction was given—to see them receive the blessing with the same enthusiasm as it was given! For myself, I confess that I shall ever retain the impression.”

It required all the attention of the police to prevent accidents, which are only too common in these assemblages. Their eagerness to follow His Holiness while in Vienna cannot be expressed. The course of the Danube was obstructed by the numerous boats that ascended and descended with the faithful that crowded to see the Holy Father. They thronged all the streets surrounding the residence of the Emperor for miles, and loudly demanded the benediction of the Pope. Every passage was intercepted, and seven times a day was Pius VI. obliged to grant to

the impatient crowd the blessing which they implored with so much ardor. Scarcely had they received it, when they were replaced by a multitude equally compact, that aspired to the same satisfaction. Prodigality was carried to such an extent, that it was feared Vienna would soon need supplies.

Notwithstanding these universal marks of respect, nothing could console the Pope for the non-success of his mission. None of the great matters which had moved him were thoroughly treated of in his conversations with the Emperor. He had in the cabinet of this prince but one single conference, at which the minister Kaunitz, the Cardinal, Archbishop of Vienna, and the Cardinal Herzan, minister of the Emperor to Rome, assisted. The Pope endeavored to move his Imperial Majesty by pathetic discourses, intermixed with reasons drawn from the holy doctrines of the Church, and its immemorial practices.

The Emperor eluded the discussions, by

saying that he was no theologian—that he knew too little of canon law to treat of it orally. He demanded the reason why the Pope had not made his representations in writing: “I should then have referred them to my theologians for examination. You know already my resolutions relative to the churches and convents in my dominions. All that I have done, as well as all that I shall do, has had for its end the good of my subjects.” . . . “These arrangements were indispensable. I maintain them with more perseverance, as there is not the slightest flaw in the doctrine. If your Holiness wishes a more extended explanation, and will commit your objections to writing, my Chancellor shall reply, and I will cause the discussion to be printed for the instruction of my subjects.

The Chancellor was the Prince of Kaunitz, not less hostile and self-willed, perhaps, than the Emperor himself. The Pope could obtain but cold and insignificant replies. This

minister, proud of the difference existing between his royal master and the Pope, did not even accord to His Holiness the exterior marks of respect commanded by his position. He pushed his incivility so far, as to abstain from paying the Pope the first visit.

Pius VI., who feared to hazard sacred interests, paid no attention to the want of respect shown him by Kaunitz, but inquired of him when he could see and admire his beautiful collection of pictures. The day was named. The Pope found the family of the minister in their richest attire: his servants decked in their most brilliant livery—his mansion surrounded by a crowd who came to meet and render to him the honors due his personal character, also to the head of the Church and sovereign of a great state. The minister, alone, appeared negligently clothed in his *robe de chambre*, and with an extremely familiar air.

The Pope extended his hand. Instead of

kissing it according to custom, the minister placed it familiarly in his own, to the great scandal of all the spectators. Then, by an affectation of courtesy, which contrasted strongly with his gross familiarity, he affected to act the cicerone for the explanation of his pictures. But incivility was coupled with this act of seeming politeness. He with precipitancy advanced before the Holy Father, causing him to recede, or turn to the right or left, the better to view the picture. The Pope, on this occasion, showed himself far superior to the cynical philosopher. He appeared to take no notice of the scene so revolting to the spectators.

The minister was less favorably disposed towards the Pope, and was not even honest in his regard. He eluded all his overtures. The Emperor, more polite, more frank, more affectionate than his chancellor, was not less inflexible. In the most minute matters,

he clung with the greatest tenacity to his false maxims.

In the month of April, the Pope learned that important and unforeseen events rendered it necessary that he should return to his kingdom. With much regret he made preparations for his departure, as the object of his journey was not attained. One of the ministers inquired what day he had fixed for his departure? "I am Pope," replied Pius VI., "but not Prophet: my departure depends on the issue of my negotiations." The Emperor, on the occasion of his departure, wished to appear extremely munificent. He presented the Holy Father a pectoral, enriched with diamonds valued at four hundred and fifty thousand livres. Pius VI., always great, always worthy of himself, replied, in accepting it, "I shall not regard this as personal property, but as property of the Holy See: it shall always remain attached to it, so that

my successors can use it during great solemnities, as a pledge of the Imperial benevolence."

The last act of Joseph was to remit, by the Vice Chancellor, a diploma, which elevated the nephew of His Holiness to the eminent dignity of Prince of the Holy Empire, exempting him from the usual taxes. Pius VI. under these circumstances, gave an instance of the moderation and honor that characterized him. He returned the diploma to the Emperor, asking him to reserve the favor till a happier time, saying, "I do not wish any one to reproach me for being more occupied with the elevation of my family than the interest of the Church." The Emperor could not but admire his reply.

Joseph made sumptuous presents to the dignitaries accompanying the Pope; and Pius VI., in his turn, gave many proofs of his liberality to those whom Joseph had attached to his service. The Pope might have

been consoled, if his grief had been such as to admit of consolation. The most pompous etiquette was used by the Emperor, to render the last honors to his guest, now his friend. With the man Pius VI. he was satisfied, but not with the Pontiff. Several different times Joseph promised to return the visit, and Pius VI. appeared delighted at the idea. Perhaps he hoped to find him a little less inflexible, when separated from his inexorable minister.

Pius VI. commenced his journey. Joseph and his brother accompanied him three leagues from Vienna. All three descended and performed their devotions in the church of Mariabrunn. The Pope embraced the two brothers, who gave unequivocal signs of lively emotion. Sighs and tears were mixed with the acclamations of the crowd that surrounded them.

The Pope, profoundly moved by so many marks of affection and respect, took his departure, his eyes bathed in tears.

Shortly after, a marble monument was placed at the entrance of the Church of Mariabrunn, with this inscription, in Latin and German : "Pius VI. the Sovereign Pontiff and Joseph II. Emperor of the Romans, with the Arch-Duke, after performing their devotions in this church, separated, tenderly embracing each other, amid the tears of the spectators."

But an unfortunate circumstance darkened the day that appeared so glorious for Joseph, and so flattering for the religious of Maria-brunn. Scarcely had these touching adieux ended, when the commissary of the Emperor came to sequester the revenues of the monastery. Thus this prince, chained by his evil passions on the one side, and led away by a deceitful philosophy on the other, exhibited himself under such different aspects.

The Elector of Bavaria, wishing the Pope to think his dominions were no less powerful than those of Austria, displayed in his guard

all the pomp of his court. He went to meet His Holiness in a superb carriage, in which he conducted him to Munich, amidst the acclamations of a people as religious as the Viennees. He remained six days in this city, which was called the Rome of Germany, and saw with joy that this title was deserved. Pius VI. was received with all homage, and no disagreeable circumstance marred his enjoyment. He perceived with satisfaction, that philosophy had not undermined his authority, and that faith and subordination to the Church remained intact. This happy country had escaped the general confusion and disturbance. The Pope found himself as much loved and revered as in Rome. When nearing his frontier, he turned tenderly to this country, so dear to his heart, and left for its inhabitants his adieux and benediction.

The Elector of Trèves, who had visited his Holiness at Munich, accompanied him to

Augsburg, of which place he was Bishop, and where he resided. On entering the territory of this Imperial city, where the Catholic religion and Protestant sects were equally tolerated, Pius VI. found himself for the first time, on ground where Catholicity did not reign exclusively. The Catholic magistrates having demanded of their Protestant colleagues how they proposed to receive the Pope, the latter replied, as a crowned head, and declared themselves perfectly willing to render to him all the homage due to this title. Pius VI. was complimented by a deputation from the Senate—half Catholic, half Protestant—and received such presents as in Imperial cities are generally made to eminent personages. The librarian, Monsieur Mestreus, who was a Protestant, was charged to address the Holy Father. Enchained by admiration of the Pontiff, Monsieur Mestreus made use of expressions so respectful, and so little used by Protestants, that the sectaries

commenced to murmur, and it was still worse when he bent the knee before His Holiness.

On approaching his capital, the Holy Father received testimony so expressive of the gratitude and joy with which he would be welcomed, that the most stony heart could not but have been moved. As an incontestible and touchiug proof of the devotion that the people bore His Holiness, it may be mentioned that in the joy of his return, they forgot their subjects of distress and the high price of provisions. As soon as this came to the knowledge of the Pope, he caused them to be provided with the means of subsistence until this momentary penury should cease, and exempted them from a tax which had until then been paid on account of the salubrity of the city.

Pius VI. delayed no time in rendering to the Sacred College a solemn account of all that had transpired at Vienna. He gave an authentic account in the Consistory of Sep-

tember 23, 1782, of all that had happened on the route, and all that had resulted from his negotiations with the Emperor. His placidity, modesty, firmness, disinterestedness, and munificence, were the admiration of all.

“The knowledge of the Emperor, his affection, of which we have received so many proofs, his affability and his kindness,” said he, “appeared on our arrival to augur much. We have already obtained from him some important concessions, and he has given us the hope that we may obtain more. He caused a brief to be addressed to the Catholics, making known the issue of the negotiations, and the advantages he had gained for the Church. But the subsequent proceedings of Joseph prevented the execution of the project.

Soon another disastrous project was divulged. It became known that Joseph wished to despoil of their possessions all the churches in his kingdom. Pius VI. hastened

to write to the Emperor. "What! has your majesty no regard to our entreaties—are they so soon forgotten? What has become of your protestations of attachment, the purity of your religion, and the orthodox principles professed by your Imperial Majesty."

This letter, dated August 3d, was long and pathetic. Ten days thereafter, the Emperor responded in a dry and laconic manner. "The reports which alarm you are false. Without making any research in the texts of Scripture that are subject to explanation and interpretations, I feel within me a voice which tells me, as legislator and protector of religion, what I shall do, and what I shall omit; and, with this knowledge, I feel sure that I cannot fall into error."

Notwithstanding this improper reply, the Pope continued his correspondence with Joseph. The ambassadors of France and Spain represented to him that he was compromising his character and dignity, since all

negociations and remonstrances were useless. "No," replied the Pope, "we shall not compromise ourselves by our efforts to maintain the cause of religion. It is our duty to make use of every means in our power to prevent the Emperor from making such demands, in order that we stand without reproach before God and man. If the Emperor deceive us with false promises, the odium will fall on him. But the fear of disappointment shall not turn us from our duty." Pius VI. found himself in a critical position. Joseph, faithful to his system of spoliation, had, without the consent of the Holy See appointed a Bishop for Milan, although it had been agreed between them that the Pope should propose the subjects for the bishoprics, that the Emperor should inform them of it, and the elections should be confirmed by the apostolic judge. Pius VI. could not confirm this nomination. He sent to the Emperor a brief

in which he spoke with firmness as the head of the Church.

Joseph made no reply to this brief, but formed a determination that astonished every one. He set out for Rome.

One cannot but be astonished that Joseph selected, to visit the Pope at Rome, the very moment in which he had given so much displeasure to the Holy See; for besides the affair of Milan, Pius VI. had to complain of the public menaces of the Prince of Kaunitz. This prince, inflexible and arrogant, encouraged the Emperor's views, and suggested to him the most violent projects. He expressed himself concerning the resistance of the Pope, with more bitterness than the Emperor himself, and said, haughtily, that if the Court of Rome still objected, they could break with it entirely.

Joseph II. departed from Vienna, December 6th, 1783, after having named the Prince

of Kaunitz Director-General of all current affairs, and having announced that his journey was indispensable, without indicating its object. He arrived in Florence on the 18th. The King of Sweden, who traveled under the name of the Count de Haga, was in the city at the same time, and departed for Rome. Pius VI. had been informed of it, and sent a courier to meet him. Joseph, some hours in advance of the King, encountered the courier, who mistook him for the Count de Haga, and entered Rome under this name, December 23.

Since the year 1769, Joseph had not visited Rome. Among the personages that he had met there, was the Chevalier Azzara, who was agent of the Spanish Court, and who had been noticed by him on account of their conformity of opinion. Without making himself known, he wrote to him to ask a conference with him on that evening, desiring that he should name as a rendezvous one of the theatres of Rome. The Chevalier expressed

his satisfaction, and, during the interval, the Emperor was conducted by his minister to the Pope. The news of his arrival had not yet reached the Vatican. All at once the news came to Cardinal Pallavicini that the Emperor had arrived. The Cardinal doubted its truth, and the Pope betrayed his astonishment. They hastened to prepare for Joseph a suitable reception, but whilst they were thus employed he presented himself before the Holy Father.

Pius VI., though taken unawares by this visit, received him with dignity and affection. The adversary disappeared—he saw only an illustrious host, who had formerly received him with ardor and cordiality. After conversing for a length of time, they both visited the Church of St. Peter. The Pope offered him a *Prie Dieu* at his side. The Emperor modestly refused this honor, and knelt down a few steps behind His Holiness.

From thence, the Emperor joined the Che-

valier, and they formed a plan which, said he, should astonish Europe. This was nothing less than absolute schism. He wished to preserve intact the hierarchy and the dogmas, but he wished to withdraw his subjects from the pontifical supremacy. If these proceedings were called schismatic, it mattered not.

During the six days that the Emperor passed in Rome, he held several conferences of this kind with the Cardinal de Bernis, as well as Chevalier Azzara. He had also with the Pope a long and animated conversation. The one established his rights, the other maintained his pretensions. Joseph arrived in Rome with the determination to dispense with the indult, that His Holiness believed himself unable to grant, without prejudice to the rights of the Holy See, of which he was but the tenant and depository. But the Emperor resolved now to exact by force what he could not obtain from the condescendence of the Pope. The observations of

the French minister, however, staggered him, and he resolved to solicit the indult, but in a manner that had less the air of a concession than a right.

After several days passed at Naples, the Emperor returned to Rome, and remained some time. The question of the indult was agitated anew. Each of the adversaries in this political and religious duel called to their aid condescension and firmness. Nevertheless a rupture would have been inevitable had they not been intimately acquainted. Joseph even committed to writing a contract, but Pius VI. found that the interests of the Holy See were compromised, and refused to subscribe to it. Joseph could no longer command himself, and withdrawing his compact with vexation, "Why these meetings, then," said he; "we are friends, we shall remain so, and each, in his own state shall act his own pleasure." The Pope replied boldly, "Ah! well, if your Majesty has caused the conse-

cration of the Archbishop of Milan, without the canonical institution, all union with that Prelate is broken."

The Emperor was disconcerted. After some moments of reflection he introduced the subject of the compact again, corrected and examined it; disputed even then with warmth; the negotiators then committed to writing in Latin the concordat, which was to terminate their differences. The Chancellor of the Pope, having added the usual forms, Joseph received a copy of it the evening before his departure. Thus the Pope brought the Emperor to the terms of the preceding convention, which had regulated all that concerned the bishoprics of the Milanese; so that Pius VI. could boast of having this time subdued the inflexible Joseph.

This advantage was followed by no important change; for the Emperor always preserved the same spirit of opposition, and his

fatal example was followed by the neighboring princes.

Pius VI. was deeply afflicted at the unanimity of a party formed in Germany to attack the most ancient rights—rights sanctioned by a possession never contested, never interrupted—rights most necessary to the maintenance of unity, and without which the Church could not be sustained.

It was not in Germany alone that troubles commenced. The bishops, not wishing to be subordinate to the metropolitans, and the latter to the Holy See, they could not agree with the chiefs of the insurrection. These revolutions were followed by a still more violent ones in France, before which those in Germany ceased, as if frightened.

To the end of his reign Joseph II. was misled by his irresistible penchant for innovation. He ordered that the sacraments, in portions of his dominions, should be administered in

the vulgar language. He granted greater tolerance to the Protestants of Hungary, and caused a Calvinistic church to be established in Constance. But it was particularly in the Lowlands, where he employed his proselytism, that he wounded the soul of the Holy Father

In the country, eminently Catholic, exasperation was at its height. From representations the inhabitants came to menaces, and from menaces to arms. The generals were beaten; and the moment arrived when the confident and Imperial Joseph, who during his life had caused but bitterness to the Pope, had recourse to him to extinguish the flames that he had enkindled in the Lowlands. Cardinal Herzan went by Joseph's orders to solicit the good offices of His Holiness, and to consult with him concerning the lamentable condition of the provinces. He found Pius VI. absorbed in prayer, his eyes bathed in tears, at the sad spectacle that the Christian states presented, in almost all Europe.

The efforts of Pius VI. to establish peace were fruitless. Joseph descended to the tomb, February 20, 1790, leaving Belgium in confusion, or rather, after having seen escape from his hands the states that he had pretended to regenerate—sad and last result of his fatal illusions!

II.

WE have related, without interruption, all the contentions and strifes of Joseph II. with the Holy Father, and we have passed over in silence many difficulties that the Sovereign Pontiff experienced at the same time.

Four German Prelates formed themselves into a league, to oblige the Pope to make impossible concessions. The establishment of peace would have been a matter of much difficulty, but for the troubles of Brabant, the death of Joseph, and above all, the French Revolution, that frustrated the designs of the coalition. This coalition was known under the name of the League of Ems.

Matters were carried much farther in Tuscany. The Grand Duke Leopold, brother of the Emperor, was the unceasing cause of

trouble and uneasiness to the Sovereign Pontiff. Like his brother, he was seconded in his projects by a perfidious counsellor, who united audacity to cunning. Ricci, Bishop of Pistoia, was the most active instrument in the extinguishment of Catholicity in this region.

Leopold addressed to the Bishops of his kingdom a long memorial on the reforms to be made. To give greater authority to these innovations, and at the solicitation of Ricci, Leopold called a synod at Pistoia. Ricci presided. Leopold, encouraged by the success of this his first measure, called together all the bishops from Tuscany to Florence. His calculations were false: far from finding supporters in the majority of the bishops, he found them firm adherents of the Holy See, and enemies of schism and discord.

Leopold, irritated by their noble conduct, dissolved the Synod, showing to the prelates assembled his discontent by passing many

encomiums on Ricci. Matters were pushed to the extreme, and would have caused the most disastrous consequences, but for the death of Joseph II., which called Leopold to the Imperial throne.

It was then seen that this prince had acted at the instigation of another. No longer swayed by his brother, he appeared a changed person. Ricci, who was detested in Tuscany, lost his influence, resigned, and took flight. The proposed reforms were abandoned.

Leopold announced this to the Pope in a very affecting letter. Pius VI., who during the lifetime of Joseph II., had generously labored for the pacification of Belgium, seconded the new Emperor in suppressing the difficulties that devastated these Catholic provinces.

Attacks so numerous and multiplied had not disconcerted the Holy Father. Vicar of Jesus Christ, he possessed a mild firmness, and an inextinguishable confidence in Him who had professed himself as the shepherd

of his flock. As a sovereign, notwithstanding his embarrassments, he had accomplished all that was possible for the glory and happiness of his states. He caused the execution of magnificent works of art, and enriched the Museum to a considerable extent. But that which ought to perpetuate particularly the memory of this Pontiff, was his enterprise in the draining of the Pontine Marshes, and the difficulty with which he caused the execution of the Appian Way, which rendered twelve thousand acres of land fit for cultivation.

His greatest solicitude was for the poor, always endeavoring to render their position less painful. He applied himself principally to the preservation of morals, and the education of children. He opened asylums for the benefit of poor girls, and called to Rome the brothers of the Christian schools, to confide scholars to their care.

The moment had arrived when France, a

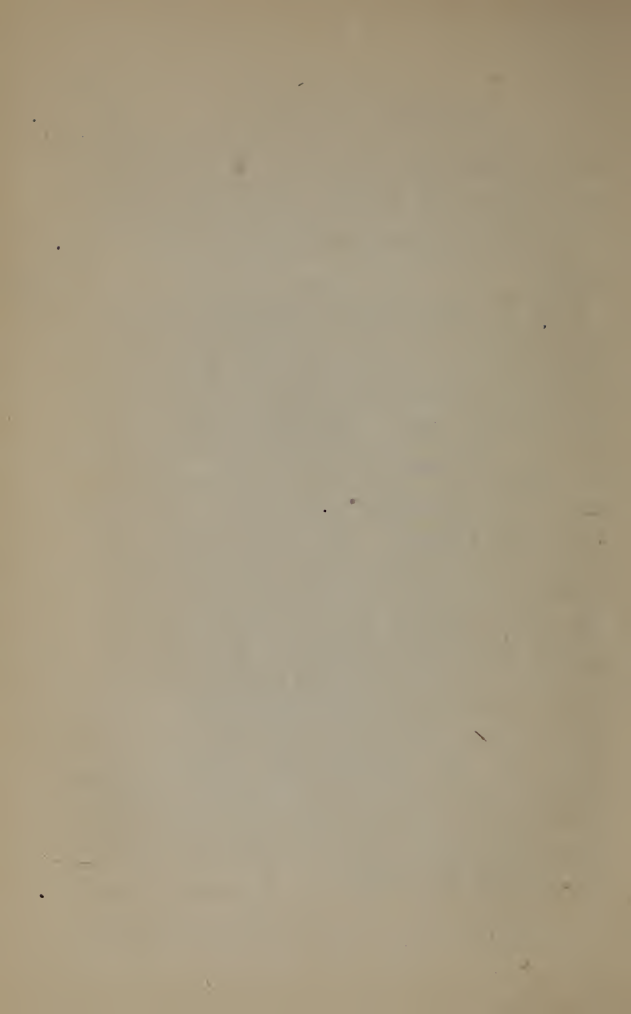
prey for several years to the influence of a false philosophy, presented to the world a sad example of the violent excesses that can be produced by human passions. The year 1789 was heralded by the most sorrowful auspices. The efforts to overthrow the throne and destroy the Catholic religion had increased. The attempts to arrest these efforts, badly combined, had given but activity and violence to the attacks. The national assembly soon decreed that the ecclesiastical wealth should be placed at the disposal of the nation; then the religious orders were suppressed, and monastic vows abolished.

Pius VI. could not see without profound grief these culpable measures, which presaged that still more disastrous. On the 10th July he addressed a brief to Louis XVI., to recall to his recollection the principles of the Church. "We owe, without doubt," said he, "much to men, but we owe more to God. Take care, dear son in Christ, take care how you allow

yourself to believe that a civil and political body has the right to alter the universal discipline of the Church; to consider as nothing the decrees of the Holy Fathers and the Councils, and to demolish the constitution of the Church Catholic. You have made great sacrifices for the good of your people; but should you be forced to renounce the rights of your crown, remember that it is not in your power to abandon those that belong to God and the Church, of which you are the son." This unfortunate prince, who desired but the happiness and peace of his people, could not resist the thousand suggestions of those around him. He allowed himself to be deluded concerning the nature of the act they demanded of him, and affixed his seal to decrees that he did not approve, and the sanction of which he repented all his life. "I beg God," said he, in his memorable will, "to receive my profound repentance, for having placed my name, though against my

will, to those acts contrary to the discipline and belief of the Church Catholic, to which I have always remained sincerely united in heart."

Pius VI. assembled the Cardinals, and with their advice, resolved to consult the bishops of France as to the best steps to be taken at this difficult crisis. Boisgelin, Archbishop of Aix, published a paper entitled "Exposition of the Principles of the Civil Constitution of the Clergy." One hundred and forty bishops approved this "Exposition," in which the true principles of the Church were defended, with a moderation and docility capable of impressing the most wicked; but the plan of destruction was only stayed. The men who had sacrilegiously attacked the Catholic religion in France, wished nothing but the servitude of the Church and the destruction of its edifices.



III.

IN the first month of the year 1791, the Holy Father addressed two briefs, the one to the bishops, the other to the clergy and faithful of France. In the latter he spoke eulogistically of the "Exposition of Principles," and deplored the defection of the four bishops who had allowed themselves to be seduced. These briefs served as a guide to the faithful Catholics, but they could not arrest the projects of the innovators, and who soon commenced to strengthen their new church by blood and massacres.

The national assembly followed up its work. Avignon and the Venetian principality were invaded, and reunited to France. The recriminations of the Holy Father were vain, and the Holy See saw itself despoiled

under false pretexts, without the means of obtaining just reparation. A great crime was soon committed, that caused all civilized nations to tremble. Louis XVI., whose only thought was for the happiness of his people, was conducted to the scaffold, and the head of this good prince fell under the sword of the executioner.

The news of this event plunged Pius VI. into profound grief. In the Consistory which was held shortly after, he pronounced Louis' eulogy; he pointed out the iniquity of his condemnation, and the physical and moral tortures that he had endured. "Notwithstanding," said he, "that the mildness, and benevolence, and constant desire of Louis to satisfy all are universally known, we cannot pass over in silence his last expressions, disclosing so much piety and virtue. What admirable attachment to the Catholic faith! what submission to the will of God! and what profound repentance for having signed

his name, though contrary to his will, to those acts contrary to the discipline of the Church! O! day of triumph for Louis, to whom Heaven has given patience in these rude trials, and who has found victory in the arms of death! Yes; we have the confidence that he has left this perishable crown and these tarnished lilies, only to receive greater glory in heaven." "O France!" exclaimed the Sovereign Pontiff; "O France! that our ancestors have ever called the model of Catholic unity—the constant support of the faith; that hast surpassed all other nations in devotion to the apostolic chair. Ah, how art thou changed! What has inspired thee all at once with so much hatred and fury?"

Soon the storm, still increasing, fell on Italy. Savoy and the principality of Nice had been invaded by the French republicans; and the ecclesiastics that had emigrated to these countries flocked to the states of the

Pope. Pius VI. welcomed them hospitably. Moved more than any one else, as Father of the Faithful, by the great misfortune of these generous confessors of the Faith, he proffered his own resources, and by his exhortations excited in their favor the zeal and charity of the Catholics of Europe.

The French Government accused the Holy Pontiff of being a declared enemy to the changes made in the Government; they reproached him with the death of Bassville, who had perished from a wound received in a riot. This Basville, sent as courier extraordinary by the French Consul to Naples, had excited the discontent of the Roman people by his menaces, his boastings, his audacious pretensions and insolent conduct.

The pontifical government, informed of this indiscreet conduct, and of the great excitement prevailing among the people, amicably exhorted the fiery republican to abstain from all demonstrations. Instead of acquies-

cing in this sage advice, he haughtily announced that he should mount the tri-colored cockade and hoist the flag of liberty, on the evening of the 13th of January.

In truth, that day, about the hour of five, was seen near the palace of the French Academy, then situated in the most frequented portion of Rome, the carriage of Bassville and La Flotte, another French officer. These two personages, as well as the coachman and valet, wore the tri-colored cockade, and in the interior of the coach was erected a small republican standard.

The people, feeling themselves insulted, became clamorous, and several stones greeted the republicans. The discharge of firearms from the carriage, without, however, wounding any one, served to exasperate them still more. The republicans in an instant found themselves almost surrounded, and were obliged to take refuge in the house of a French banker, by the name of Lamotte.

The people entered, and Bassville was found armed with a stiletto. He vainly endeavored to defend himself, and soon received a mortal blow.

The pontifical guard promptly took the wounded man under their protection.

Pius VI. had, without doubt, cause for indignation against these disturbers of the public peace of his dominions; but when he saw them in trouble, he thought only of the succor he could extend to them. The Roman government sent to Bassville physicians, surgeons and priests. The unfortunate man, mortally wounded, made his confession, gave evidence of a sincere repentance, and publicly retracted his errors. He died on the evening of the 14th of January. His body was carried to the church of St. Laurence, and the expenses of his funeral were borne by the Holy Father. As to La Flotte, the authorities took measures for his safety, and on the evening of the fatal event, he was placed

with his wife and children, in a place of safety. There they were furnished with money and everything that was necessary. He departed, accompanied by an escort, and arrived safely at the frontier of the ecclesiastical states. The government provided for the security of the French then living in Rome; and the palace of the French Academy, that the populace wished to destroy, was saved from the incendiary.

The French, under the command of Napoleon Bonaparte, advanced into the heart of the country, and took possession of divers provinces in Italy, rather by force of arms and the valor of the soldiers, than by the propagation of the revolutionary ideas.

The 20th of May, 1796, Bonaparte announced, in a proclamation, that he intended to push his conquests even to Rome, and to awaken the Roman people, rendered insensible by so many centuries of servitude. The act soon followed the menace, notwithstand-

ing the assurances given the Holy Father by the French general. A regiment under command of Augerau, that Bonaparte shortly after joined, penetrated as far as Bologna. There they imprisoned the Cardinal Legate and the pontifical soldiers, and proclaimed the republic.

Rome was without defence against such aggressions. The Holy Father had recourse to negotiations. He addressed himself to the Chevalier Azana, Minister of Spain, who was unable to arrest the torrent, even at the price of great sacrifices. The Pope was to give up Bologna and Ferrara, pay five millions, deliver up his most beautiful pictures and finest statues. Yielding to necessity, he accepted these rigorous conditions, and sent to Paris a plenipotentiary, charged with the execution of the treaty. Notwithstanding the rigor of these measures, the Directory did not wish to confirm the treaty unless the

Pope should retract his briefs against the civil constitution of the clergy.

September 9, Garreau and Salicetti, Commissaries of the Directory, who were in Florence, sent to the Prelate Caleppi the treaty, containing sixty-four articles. They gave him but six days in which to reply, and remarked that the articles must be accepted or refused entire. Such was the haughty tone they assumed toward the Pontiff. Article 4 required that the Pope should declare himself deceived, and recall his briefs on the civil constitution of the clergy. Article 16 required that the Inquisition should be abolished. Caleppi departed immediately for Rome. The Cardinals were assembled in the Sacred College. Their opinions were unanimous. Caleppi had orders to write, in the Pope's name, that religion would not permit him to accept the conditions. The position of the Court of Rome was frightful. The French

army occupied the North of Italy and the States belonging to the Church. Refusing to comply with the demands of the Directory, the Pope was exposed to still greater misfortunes; but the Vicar of Jesus Christ believed it unworthy of himself to buy peace by disavowing acts sanctioned by the Church. He passed the remainder of the year in the most precarious situation, and in constant inquietude.

In this state of affairs, an accident decided the crisis. The Cardinal *Busca*—new Secretary of State—wrote to the Nuncio at Vienna, and assured him of the contempt he had for the French, and the expectation that he had, that the Emperor would come to the succor of His Holiness.

This letter fell into the hands of Bonaparte and became the signal for war. The 1st of February, 1797, they declared the treaty broken, and the French army marched against the Pope's dominions. They invaded

Imola, Forti Céréna, Romagna, Urbino, and arrived, on the 17th of the month, at Tolentino. The shrine of Loretto was pillaged, half of the Pope's dominions invaded, and Rome appalled. The Pope was informed that he was no longer secure, and that measures should be taken immediately to secure his safety. Pius VI. assembled the Cardinals and declared his determination to remain in Rome if it met with their approbation, but they decided that prudence required that he should retire to Naples. Whilst preparations were being made relative to this matter, a religious, sent by Bonaparte, desired to see the Pope. He said that the general and chief of the army had commissioned him to come to Rome and say to His Holiness, that it was unnecessary for him to leave his city. "You can say to Pius VI.," added he, "that Bonaparte is not an Attila, and that when he becomes one, he must remember that he is a successor of Leo."

Some time previous, Bonaparte had written: "Whatever may happen, I beg you, Monsigneur Cardinal, to assure His Holiness that he can remain in Rome without uneasiness." The Pope hoped that his title as Premier of Religion would be a protection for himself and states.

He promised, also, the inhabitants of Rome that they should find a friend in the army; and above all I will see, said he, that there is no change in the religion of your fathers. Such were the promises of Napoleon.

The Holy Father found himself surrounded by so great a number of embarrassments of all kinds, that he judged it better to send plenipotentiaries to make the best arrangements possible.

These plenipotentiaries, four in number, proceeded to Tolentino and awaited the arrival of the General. They were bearers of a letter couched in these terms:

“Desiring to terminate amicably the difficulties between myself and the French government, and to see our territory evacuated by the troops under your command, we have sent, and deputed as our plenipotentiaries, two ecclesiastics, the Cardinal Mattei, who is well known to you, and the Prelate Caleppi, with two of the laity, the Duke of Braschi, our nephew, and the Marquis Camillo Massini. We have given them full power to discuss, regulate and prescribe the conditions, which we hope will be in conformity with justice and reason. We engage to approve and ratify these conditions, so that in future they may be inviolable. Determined by the sentiments of friendship that you have manifested for our person, we abstain from taking other measures, to give you a proof of our great confidence. In conclusion, we assure you of our esteem, and present you with our apostolic benediction.”

Bonaparte, on his arrival at Tolentino, broke out in invectives against the Church of Rome. Afterwards he seemed appeased, and consented to terminate the war by a treaty, which he rendered as onerous as possible to the Holy Father. The contribution levied on His Holiness was increased to thirty

millions ; the sum of three thousand francs was exacted for the family of Bassville ; then eight hundred battle-horses ready equipped, and eight hundred draught-horses. The Pope was then obliged to diminish his militia and to give liberty to all state prisoners ; and, in fine, he was to consent that a portien of his territory should be occupied by French troops.

After the signing of this treaty, Napoleon wrote the following letter to Pius VI. :

“I ought,” said he, “to thank your Holiness for the trouble you have taken in writing me. The treaty between the French Republic and your Holiness has been signed. I congratulate myself on having contributed to this peace. All Europe is acquainted with the peaceful disposition and conciliatory virtues of your Holiness. The republic will, I hope, be a true friend of Rome. I send my aide-de-camp and brigade chief to express to your Majesty the perfect esteem and veneration that I entertain for your person, and beg you to believe that I shall give proof of it on every occasion.”

The Holy Father hastened to satisfy the

demands of the French agent. He sent the treasures of gold and silver that remained in the apostolic palaces, and many ornaments, rich and precious, that belonged to himself, or that were found in the Papal chapel. All religious communities were ordered to add to the treasure, by bringing all the gold and silver ornaments that they possessed. The Cardinals, the Roman princes, all the nobility and the citizens, obeyed with docility the orders of their sovereign. One month after the signing of the treaty, ten ingots of gold and silver coin were sent to the French Commissary. Soon after, a large quantity of pearls, diamonds and all kinds of precious stones were delivered, the use of which was interdicted in the pontifical states. Five hundred rare manuscripts were sent from the Vatican.

New vexations were added to the already long list of grievances. The French Commissaries, who were avaricious and unjust, valued the treasures at a very reduced price.

The Holy Father had nothing to expect from any other power. The sovereigns of Naples and Spain thought only of their own preservation ; their government had long since been directed by ambitious ministers that were hostile to religion. Spain, by some inexplicable conduct, had become allied to the French Republic, and had as Premier Godoi, known as "Prince of Peace," a man bold, cunning, without manners and without faith. The Pope found himself without any means of defence. His paternal heart was sorely afflicted at the desolate state of the Catholics in France ; deprived of their priests, their altars and their services, and the still greater misfortune of seeing this beloved kingdom, so long faithful and orthodox, plunged in schism and heresy.

Notwithstanding the excessive rigor of the treaty of Tolentino, much anxiety was manifested at Rome at the delay of the Directory in ratifying it ; and these fears were not with-

out grounds. The French government had for its end the complete ruin and annihilation of the pontifical government, both spiritual and temporal. Two months after the signing of the treaty, Bonaparte announced his intention of forming in Italy a republic, "that," said he, "constantly increasing, should destroy the power of the Pope." The 27th of May, 1797, he wrote to the Directory: "Ancona, which is in our possession, each day becomes more formidable. We shall defend this city until news from Rome places it still more at our disposal."

The abode of the French in Ancona was only temporary, but they acted as masters of the soil. In the month of June they caused a revolt among the inhabitants. The rebels, protected by the French commander, expelled the Pontifical authorities. They planted the standard of liberty and established a military government, in the name of France. The statues of the Popes were destroyed; those

of Pius VI., particularly, were treated with the greatest disrespect, though he had loaded Ancona with so many benefits.

Rome was threatened with the same excesses.

The malefactors and rebels set at liberty by the treaty of Tolentino, proud of the protection of France, labored assiduously to foment new troubles. They held nocturnal assemblies, knowing that they could do so with impunity; they carried their audacity so far as to fire on the pontifical troops sent to maintain good order.

Matters were carried to such an extent, that the French agent, Cacault, to whom the Pope had recourse, came to his assistance, and the rebels were arrested.

At last Joseph Bonaparte, brother of Napoleon, arrived in the character of Ambassador, bringing with him, at the same time, the ratification of the treaty of Tolentino. He manifested much respect for His Holiness and

the Cardinals; but this respect was of short duration. He connected himself with dissolute young men, and was soon surrounded by the friends of anarchy and disorder.

An Austrian general having been recalled to Rome, to take command of the pontifical militia, Joseph made the fact known to Napoleon. "If," replied Napoleon, "General Provera does not leave Rome in twenty-four hours, I shall be obliged to go there myself. If the republic showed itself generous at Tolentino, it will be so no longer when hostilities shall commence."

Beset by so many difficulties, the health of the pious monarch gave way. He fell dangerously sick, and his life was in danger. Napoleon, informed of the state of things by his brother, wrote on the 27th of September: "Should the Pope die, use every possible means to prevent the election of another, and to excite a revolution in Rome."

God, who spared this venerable Pontiff for

greater trials, restored his health, so that Joseph could follow only the last injunction. He required that the disturbers of the public peace, who had been imprisoned with the approbation of the French agent, should be set at liberty. Their audacity was then without bounds. They sported publicly the tri-colored cockade, and were emboldened by the arrival of Duphot, who expected to be united to a sister of Bonaparte.

On the arrival of this general, money, promises, menaces and seductions were employed to gain partisans for the republic. The feast of Christmas was chosen for the accomplishment of the conspiracy.

The Pope, informed of the plot, took the wisest means to repress or prevent the disorders. Knowing that these troubles were excited by the French and their friends, the Cardinal Secretary, to prevent unjust accusation, called on the French Ambassador and exposed to him the situation of things. The

Ambassador declared himself a stranger to the plot, and added that none connected with himself should, with his knowledge take part in the proceedings; and that it was right and just that the Pope should maintain public tranquility, even by force of arms.

The Cardinal, reassured by these words, redoubled his vigilance, and used every measure in his power to avert the project of the conspirators. Events soon proved what an unworthy part the French Ambassador had played. Skirmishing had already commenced; the pontifical troops had been fired on, and at the same time, a band of young Frenchmen came to aid the Ambassador, and were joined by a number of conspirators from the palace of the Ambassador himself. An harangue was commenced in favor of the revolution that they meditated; they vilified the Holy Father and his government, and invited their auditors to shake off the yoke of sacerdotal tyranny.

Joseph Bonaparte appeared to encourage the seditions by his appearance on the balcony. General Duphot put himself at the head of a company marching towards the Tiber. The air resounded with the cries of Liberty and Equality !

The inoffensive inhabitants, who had assembled from curiosity, seeing this turn of affairs, dispersed ; and Joseph, perceiving that the Romans did not second his projects, descended into the street to entreat his future brother-in-law to desist from his enterprise. Duphot paid no attention to these observations, but marched on, armed with sword and pistol ; the Ambassador remained with the conspirators.

Duphot approached the Porta Septima, which was guarded by a small number of soldiers, commanded by Marinelli, a firm and resolute man. On seeing them advance, Marinelli ordered the rebels to disperse. The conspirators did but quicken their steps. Du-

phot brandished his sabre and continued his march. "Halt, and lower your arms!" cried the commander, for the third time. Seeing the conspirators advancing, in the hopes of surrounding his little band, he ordered them to fire.

Duphot, at the head of his band, received a wound that resulted in instant death. His adherents, struck with terror, fled to the palace of the Ambassador. Joseph, finding himself surrounded by the conspirators, endeavored to escape, but the entrance to his palace was so obstructed that he could not enter; he reached in haste a neighboring street, and at last gained access to his palace.

Joseph, on entering his palace, discharged his indignation against the republicans, and forced them to seek an asylum elsewhere. Frightened by the danger through which he had passed, and the non-success of the enterprise, and moved by the grief of his sister at the loss of Duphot, he addressed a note to

the Cardinal Secretary, eagerly soliciting a passport, authorising him to depart immediately for Paris.

This event caused the Cardinal much uneasiness. He foresaw the conclusions that the enemies of the Holy See would draw from the death of the General, and that they would avenge themselves on the Pope on account of the catastrophe, that the Pope had not the power to prevent. The Cardinal, in great trepidation, wrote two notes to Joseph Bonaparte, by which he sought to mollify him, but which served rather to compromise the pontifical government.

The plan of Bonaparte was arrested: he was ashamed of the part that he had played, and knew that to abide in Rome was no longer possible. He departed suddenly with his family, and presented himself before the Directory to give an account of his acts, and of all that he had witnessed, and to disparage

as much as possible, the government of the Holy Pontiff.

His Holiness had not entirely recovered his health when these sad events took place. He foresaw that the death of General Duphot would bring fresh misfortunes on the Church and himself. He blamed severely the condescendence of his minister, in his last relations with the ambassador, who had prescribed the wisest measures to render the French who were in Rome secure, and to guarantee the palace of the ambassador from the attacks of an outraged and insulted people.

One can easily imagine the critical situation in which the Holy Father found himself. The Directory commenced by arresting the Marquis Massini, the Pope's minister at Paris. His papers were minutely examined, and though they contained nothing that could compromise him, he was kept for a long time a close prisoner. They decreed, then, in the

name of the republic, that vengeance should fall on the Court of Rome.

On the 29th of January General Berthier advanced, at the head of an army, towards Rome, and published at Ancona the following proclamation:—"The Government of Rome is guilty of the basest of all crimes—it has been the cause of the massacre of our companion in glory, the brave Duphot. It has forgotten the respect due the ambassador of the French. March, brave soldiers, and think only of avenging this horrible outrage, and of punishing the Roman Government and its vile assassins. The Roman people are innocent: *they* will find in the army protection and friendship. The French government wishes, and we honor the command, that their persons, property, services and temples be respected. Pillage will be severely punished. Yes, valiant brothers in arms, we will be true to ourselves."

Notwithstanding the tone of this procla-

mation, the Roman Government had every reason to believe that the French did not intend to overthrow the temporal power, as the Pope had received assurances to this effect from the diplomatic body.

Pius VI. sent deputies to the chief, to inquire his intention, etc. Berthier insolently replied, that he had decided not to make known the intentions of the Directory until he should have arrived at the gates of Rome.

As the army neared the city of Rome, the proclamation of the General became more menacing, and more hostile to the papal government. The sentiments of the Directory could no longer be concealed: it was plain that the Republic, if possible, was to be founded on the ruins of the pontifical throne.

The venerable Pontiff preserved an unalterable serenity, and allowed nothing to shake his determination. He knew that his withdrawal from Rome, to which he had been advised, would facilitate the execution of the

projects of the French General. He boldly declared that he had to act, not only as temporal prince of Rome, but as head of the Church. "I will strengthen my brethren by my example," said he; "and I will teach them that the flock should be carefully guarded when menaced by the fury of the wolf."

He protested that he was resigned to submit to any trials, but that he would not favor in the least any changes that might result from the resolution prepared by his enemies.

Pius VI. communicated his determination officially to Cardinal Albani, recommended him not to leave Rome, and to exhort the other Cardinals to the same course of conduct.

This determination of the Holy Father baffled the measures of the General, who counted on his departure. Napoléon had written to Berthier, on the 11th of January, to march on Rome, disguising his designs,

and carefully concealing the projects of the Directory. "When you shall arrive within two days' journey of Rome, proclaim that the Pope and all the officers of his government are guilty of the most criminal outrage, so as to frighten them and cause them to take flight. If, according to the desires of the Directory you arrive in Rome, use all your influence to found the Roman Republic, but let it not be apparent that this project is instigated by our government."

Berthier, seeing the perseverance of His Holiness, had recourse to the minister of Spain, Azzarra. The latter repaired to the rendezvous of the French, and received his instructions from Berthier. From thence he returned to Rome as a devoted friend of the papacy! The General, he informed the Holy Father, had no other intention than to exact the satisfaction required by his government. That the entrance and abode of the French would be peaceful; and that all that was

necessary to be done was to receive the French with marks of friendship and esteem.

The Pope was not deceived by these false expressions. On the 10th of February Berthier halted, and established his head-quarters on Mount Marius, in the hopes of seeing the Romans flock to him in crowds, after the manoeuvres he had employed to seduce them. His expectations were disappointed. Sadness, silence, and anxiety reigned, and he received but one single visit. The Pope sent a deputation to Berthier, consisting of the Duke Braschi and several Roman nobles, to compliment and offer him provisions. Berthier appeared sensible to this kindness, spoke of His Holiness in complimentary terms, and embraced the duke with seeming warmth.

Almost at the same instant, he ordered the Holy Pontiff to deliver up the Castle of St. Angelo; and informed him that in case of a refusal hostilities should commence. The Pope had no possible means of resistance.

The republican troops took immediate possession of the Castle. Berthier then made known the intentions of the Directory—intentions the most humiliating and exorbitant, which had but this end—the overthrow of the pontifical government, and its delivery into the hands of its enemies.

On the 11th of February, contrary to all promises, several of the French battalions invaded Rome, and took possession of the Quirinal: cannon were pointed in different quarters of the city; and it could be said, with truth, that the French were masters of the city.

The authors of the disturbances, assured of the protection of the French, labored assiduously to enslave the people. A liberty pole was set up, but on the recriminations of the Sovereign Pontiff, Berthier disowned all participation in the act, and the pole was taken down by order of Government.

Berthier proclaimed, on the 12th of Febru-

ary, that he had issued orders that the priests, churches, and all religious ceremonies should be scrupulously respected. He announced that he had caused to be expelled from the army Lanteres, one of the artillerymen, who had acted unbecomingly in church.

Such were the outward acts of the General—acts performed only to conceal his plans. He required the disbanding of the militia, so that it might be reorganized, and the officers chosen from the republicans. The Pope's Council had been dissolved, his Cardinals and most zealous officers had been individually obliged to fly from Rome, and the dependants of the Directory were introduced into the State Government.

All the measures of the Holy Pontiff were paralyzed; his steps were watched, and his councils attended by appointed conspirators, to render an account to the French General of his resolutions and projects.

Such a state of things could not long exist. The French, in concert with the rebels of the interior, judged that the moment had arrived for the master-stroke. The day was chosen ; it was that of the anniversary of the election of Pius VI.

Infantry, cavalry, and artillerymen ranged themselves before the palace ; crowds of disorderly men joined the ranks of the French. Soon after, General Cervoni, accompanied by a great number of French and of Romans—traitors to their oaths—joined the immense mass.

Then one of the chiefs addressed the multitude. “Do you wish,” said he, “to throw off the yoke of the tyrant? do you wish to recover your rights?” “Yes! yes! we wish it. Liberty or death!”

The discourse was terminated by the announcement that the temporal power of the Pope had ceased to exist, but that they would

preserve intact the religion of their fathers, and maintain the spiritual authority of the Pope.

At the time that these scenes of disorder were being enacted, an incident happened that portrayed the character of the Romans, even those in the pay of these disturbers of the public tranquility. The bells of the churches having sounded the Angelus at the moment of the revolutionary harangue, a large number of the auditors bared their heads, and recited the prayer according to the ancient custom.

Berthier was informed of all that had transpired, and immediately prepared to join his companions; arrived in front of the liberty pole, he saluted it respectfully. "Shade of Pompey," exclaimed he; shade of Cato, of Brutus, of Cicero, receive the homage of liberated Frenchmen in the capital, where you have so often defended the rights of the illustrious Romans. The children of Gaul assem-

ble in this august place, to erect again the altars of liberty. And you, Romans, who come to regain your legitimate rights, recall to mind the blood that courses through your veins: cast your eyes on the glorious monuments by which you are surrounded: recall your ancient grandeur and the virtues of your fathers."

Pius VI., informed of these sad events, listened to the recital of them, manifesting the most profound submission to the will of GOD. Shortly after Cervoni announced that he had orders to speak with the Pope.

The Pope ordered that the General should be admitted. The grave and majestic mein of the Pontiff appeared somewhat to confuse the General. Words failed him, and in a hesitating voice he commenced—"I come, Holy Father. . . . I greatly regret disturbing your Holiness. . . . Obedience obliges me. . . ."

"Proceed, Monsieur," said Pius VI.; "ac-

quit yourself of your commission; we are prepared for any thing."

Cervoni then announced that the Catholic form of worship would not be interfered with; that it was the intention of the new government to preserve, in all its integrity, the spiritual authority of the visible head of the Church. . . ."

"Monsieur," said the Pope, with dignity, "this authority has been given us from God, and no human power can wrest it from us. Proceed."

Cervoni then undertook the justification of Berthier; he stated that the army only desired to restore liberty, and that since the Romans had united their efforts with those of the French, he would inform His Holiness that his temporal power had ceased to exist; that the new Republic would insure him his expenses, and a guard sufficient for his person, and the Vatican.

The General seemed disposed to continue

his conversation; but Pius VI., raising his hands and eyes to heaven, exclaimed, "I adore the decrees of Providence. I am not ignorant of the means that have been employed against me. I can dissimulate no longer. Justice and right are oppressed by force. In my relations with the French Government I have been frank and loyal. My fidelity in performing all the requirements of the onerous treaty of Tolentino should have spared me these hostile proceedings. Fortified by my conscience—full of confidence in the protection of Heaven—I await what regards me personally with perfect tranquillity."

He then added that all that he desired was, that religion should be really respected; that the spiritual government of the Church should not be interfered with; that the republicans should abstain from bloodshed and from the persecution of those who had served the pontifical government with honor and

fidelity. He then politely dismissed the General.

These promises of Cervoni were never ratified. Berthier disarmed the Papal militia, and created a new government.

IV.

THE Pope, humiliated, persecuted, deprived of his authority, still appeared a formidable power in the eyes of the republicans. They wished to force him to leave Rome, through the means of insults and vexations; they feared that an exile imposed by violence would have too much the appearance of a manifest violation of their oft-repeated promises.

On the 17th of February, Haller, an insolent banker, and afterwards treasurer of the French army, repaired to the Vatican and audaciously placed the seal of the republic on all that belonged to Pius VI. Finding the door of one apartment closed, he threatened to break it open; and when some one observed to him that the Holy Father always

kept the key, "Go," said he, "and bring the key to me; otherwise, I shall burst it open.

When the imperious demand was made known to His Holiness, notwithstanding the grossness of the insult, he sent him the key.

The avaricious Haller could not satisfy his rapacity. He seized on everything, costly articles and those of little value; he impudently penetrated into the eating-hall, where he found the Pope. He perceived on the table a beautiful little casket. "This casket," said he, addressing His Holiness, "does it contain your jewels?" "Monsieur," said he, "this casket contains but a few biscuits;" then turning to his steward, he added, "hand these biscuits to Monsieur." Haller, in no wise abashed, accepted them. He then advanced towards His Holiness and informed him that the Roman republic had charge of the palace that he occupied; that he had fears for his safety, if he remained in Rome,

and that it would be better for him to secure his liberty by leaving immediately.

Pius VI. replied to this unexpected discourse: "We inhabit but a small portion of this vast edifice; the remaining apartments are in the power of the French. As for our personal security, we have nothing to fear from the Roman people. As visible Head of the Church, we have many duties to fulfill, and we shall never willingly abandon the See of St. Peter.

This mild and firm reply disconcerted the French Commissioner; but that which he most wished to obtain was the possession of the costly and rare ornaments. He called particularly for those of the sanctuary of Loretto. "Monsieur," replied the Holy Father, "you are not ignorant that the wealth of Loretto, and that of our numerous palaces, has been remitted to the French; and since you have scrupulously examined every thing, you should be satisfied that nothing of value re-

mains with us." "I beg pardon," said Haller, "I have not yet visited your sleeping apartment."

Pius VI. rose majestically from the table, conducted him to his chamber, and showed him that nothing remained that was valuable with the exception of a diamond ring. He drew it from the box, saying, "Behold the only valuable in our possession; but of this we are not the owner. We have received it from our predecessors, and we shall leave it to the successor whom GOD may give us. He then replaced it in the box, and Haller departed in silence.

Some hours after, the Cardinal Doria received orders from the French commander to inform the Pope that he must leave Rome; that the resolution was irrevocable; that no excuse would be listened to and no delay granted; that should he resist, he would be forcibly removed, and his place of residence decided on by the French government.

The Cardinal performed his painful mission, and held a lengthy conversation with His Holiness. The Holy Father concluded to retire to Florence. The French commander fixed the night of the 20th of February for his departure. The night was dark and cloudy; the French infantry and cavalry circulated through the streets surrounding the Vatican; a mournful silence prevailed. Two carriages sufficed for His Holiness and suite.

It was three o'clock in the morning. The Holy Father, dressed in his white *soutan*, had already heard Mass, on his knees, in his own chapel, with the profound piety that characterized him. On leaving the chapel, he took with him his royal mantle and pontifical hat, together with the cane that he generally used in his promenades; he then advanced towards his carriage, in which, when seated, he was surrounded by the French dragoons. They hurried his departure; and the Holy Father, his hands extended towards the dome of St.

Peter, which he never expected to behold again, departed.

The departure of the Pope was the signal for new depredations. The French Commissioners hastened to the Vatican and purloined every thing that was valuable. Nothing was respected. Chalices, ciboriums, lamps, chasubles, stoles, veils and medals were all carried off. The French agents showed themselves as rapacious as the Vandals. This superb residence of the Roman Pontiff, in which had been preserved the *chefs-d'œuvres* of Raphael and Michael Angelo, and all the curiosities of Greece and Italy, presented the sad spectacle of a devastated dwelling—the work of a much vaunted civilization.

The property of convents was not in the least respected. The rapacity of the mob was so great that the officers of the French army, who still retained some sentiments of honor, addressed this energetic protestation to Massena, who had succeeded Berthier :

“Citizen General, the rapid march of the army of Italy towards Rome, to avenge the assassination of General Duphot, gives proof of the eagerness of the French to sacrifice themselves for the liberty, prosperity and honor of their country. But events that have happened, have caused us great astonishment. Men, in the pay of the government, have entered the palaces and mansions, and without any formality, have taken off all that was valuable and above price. Offences such as these should not remain unpunished; they cry for vengeance; they dishonor the French name, that should be respected now, more than ever, by the universe.

“Yes, we swear before the Eternal, in this temple in which we are assembled, that we totally disapprove of all that has happened! We demand that the officers and soldiers be deprived of their pay; we demand also that the valuable articles that have been carried off, under divers pretexts, from the palaces and churches, and that belong to the nation, with whom we are in peace, should be returned, or rather that the edifices should be restored to the same state in which we found them on our entrance into Rome.

“We persist in exacting vengeance for the robberies committed, and on the corrupt administrators, plunged day and night in luxury and debauch.

“Citizen General, you have authority; you can punish the authors of these excesses. We wish to believe your conduct irreproachable; your future measures relative to this affair will decide our opinion.

“That the principles professed by us may be known, we demand that a copy of the proclamation be addressed to the Directory; that it shall be inserted in the French journals, and also be published in Rome, so that the Roman people may know that we are guiltless of the excesses committed; and furthermore will add, that if you, Citizen General, desire our esteem, prompt and speedy justice must be rendered.”

Massena was not disposed to cause the cessation of these vexations; he resolved to withdraw from Rome a portion of his troops. When the news spread in Rome, they perceived the difficulty of shaking off the iron yoke under which they groaned. The people rose in arms.

Massena, fearing greater seditions, resigned his command to General Dallemange and left Rome. The Head of the Church attacked, his flock were not spared. The Cardinals

were included in the common proscription. The property of Cardinal Braschi was confiscated; Cardinals Alboni and Busca suffered in the same way; Cardinal Pignatelli fled to Naples, and Cardinal Archinto to Tuscany; Cardinal Archetti attempted to escape, but was brought back to Rome; Cardinal Gerdil, one of the lights of the Sacred College, and not less remarkable for the simplicity of his manners and piety than for his knowledge and zeal, withdrew to the King of Sardinia, to whom he had been preceptor. If he was spared, it was for the reason that his extremely simple manner of living gave evidence to all that it was entirely out of his power to ransom himself. Cardinal Rinuccini saw his property confiscated; Cardinal Mattei was banished and deprived of his wealth also.

The remainder of the Cardinals were mostly confined in a convent in Rome. Among the number were Cardinals Doria, Secretary of State, who refused to fly, wish-

ing to share the fate of his companions ; Cardinal Antonelli, one of the most learned and pious members of the Sacred College ; Cardinal Della Somaglia, most esteemed for his qualities and character ; Cardinal Borgia, remarkable for his talents and taste for science, and distinguished above all for his zeal in the Propagation of the Faith, an object to which he consecrated the greater portion of his revenues ; and Cardinal Roverella, who joined to the mildest manners a highly cultivated mind.

After long imprisonment in Rome, they were transferred to Civita Vecchia. The French at first thought of banishing the Cardinals to some distant isle, but as they had despoiled them of everything, they were at last permitted to seek an asylum out of Rome. They retired to Naples and Venice. The Prelates attached to the Holy See were not better treated. Several of the Bishops in the Pope's dominions were banished or impris-

oned. Thus the Catholic Church, attacked on every side, suffered an unjust and odious persecution.

The republicans employed themselves in singing odes to liberty, forming processions, and invoking the names of Cato and Brutus.

The Pope was now in his eighty-first year. The fatigue of the journey, his recent illness, and the dangers to which he had been exposed, rendered his situation most distressing. On the first day of his journey, his strength was so utterly prostrated that he was near expiring; he had not the strength to descend from his carriage; four of his servitors were obliged to lift him from his coach and place him on a bed. The next day, Pius VI., having taken a little repose, proceeded on his journey.

The cold was excessive, and soon the snow commenced to fall. But even in the midst of these sufferings, the heart of the pious Pontiff experienced sweet consolation; for,

notwithstanding the inclemency of the weather, the roads were crowded with the faithful. On approaching Viterbo, the pious multitude loudly demanded the benediction of the Vicar of Jesus Christ.

The streets of Viterbo were so filled that the carriage of His Holiness could scarcely pass. The next day, by dawn, the public places were filled to overflowing. Pius VI., who had commenced his journey after assisting at the Holy Sacrifice, now appeared on the balcony, and giving his benediction to the multitude, with one accord they all prayed for the Sovereign Pontiff.

Before leaving Viterbo, Pius VI. visited the tomb of St. Rose. He prayed long before the holy relic, and opening the shrine, kissed one of the hands several times.

At Montéfiasca, he was greeted by the cries and shouts of the inhabitants. Several French priests entered the city at the same time, who, by the orders of Berthier, had been

forced to quit the asylums that they had found in the pontifical states. One of them expressed his admiration of the patience of the Holy Father, who bore so well his many misfortunes. "We are well, very well," said the Pope, with perfect serenity, "and would only say to you, *estote fortes in fide*."

At Bologna, the exasperation of the people increased, and they threatened to take extreme measures against the French Commissioners. The Holy Father had passed through his states, and now arrived in Tuscany. The inhabitants of this country manifested for him the same dispositions of attachment and veneration, but policy had hardened the hearts of the authorities. The Grand Duke, fearing to make the least demonstration that might give displeasure to France, ordered that no public honor should be rendered to the Holy Father.

From the same spirit of timidity, he gave orders that His Holiness should be received

at Sienna. The Augustinian convent was destined as his dwelling place. He arrived at Sienna, a little after midnight, on the 25th of February. The sentinel demanded, "Who goes there?" "The Pope," replied the steward. Immediately the soldiers fell on their knees; the stern orders of government could not prevent this mark of respect. Many, in order to approach the venerable Pontiff still nearer, exposed themselves to the danger of being trampled to death by the horses, or to be crushed to death by the carriage wheels. One of the Prelates, having warned them of their danger, "Oh," said they, "it will be sweet to die whilst gazing on and venerating the Vicar of Jesus Christ."

The Governor of Sienna, entertaining the same views as those held by the Court of Tuscany, abstained from all public demonstrations, but came to present his respects and homage to His Holiness. The Grand Duke Ferdinand III., sent his major-domo to

be the bearer of respects and high veneration.

The Holy Father was aware that this step would compromise the position of Ferdinand, and said that he willingly consented to remain in Sienna. He presented the Envoy of the Grand Duke with a cornelian box, saying graciously, "Monsieur, it is a small gift, but it is all that remains to us of our former wealth."

V.

THE Holy Father was not cast down by his misfortunes. Notwithstanding his advanced age, and the difficulties of all kinds that he had to contend with, he preserved a mild serenity.

From Sienna, he wrote to the different powers of Europe, to inform them of the situation to which he was reduced, and the spoliation to which he had been subjected. Each government, occupied in its own preservation, and fearing the victorious arms of the French, seemed to take but little interest in the sufferings of the Church and her supreme Pastor.

Representatives were sent the Holy Father only from the Courts of Savoy and Portugal. The Grand Duke did not authorize their so-

journing in Sienna, and they were compelled to reside in Florence. The pious King of Sardinia, though oppressed by the French Republic, and on the point of being driven from his states, wrote to Pius VI. a letter, bearing testimony of his affection and good will. The English Cabinet ordered its resident minister at Florence to aid and assist the Pope; and Paul I., of Russia, made known the indignation that he had felt on learning the outrages to which the person of the Pope had been exposed.

His life in Sienna was most edifying and regular. He performed his devotions in his own chamber, and then repaired to the chapel, where he heard Mass. Often, and particularly on feast days, he celebrated the Holy Sacrifice before hearing Mass in the chapel. He ate sparingly, and always dined alone; occupied himself with the affairs of the Church, and supported his misfortunes with a courage beyond expression. He found strength in

his submission to the holy will of God. It was his support and consolation. Never was he heard to complain of his misfortunes. Resigned as he was to the decrees of Providence, he returned thanks that so peaceful an asylum had been offered him, among a people so kind, affectionate and devoted to their religion.

But these advantages were to be of short duration. The inhabitants of some of the Pope's former provinces, unable to support longer the burdensome yoke, threw it off, by revolting against the democratic domination which appeared so heavy, contrasted with the paternal authority of the holy Pontiff. These attempts only caused an increase of oppression. The revolt was soon suppressed, and the French authorities profited by this circumstance to exile a great number of ecclesiastics, to imprison the Cardinals and to multiply the national vexations; and above all, to object to the residence of the Pope in Tus

cany, as being too near his former subjects. The four French Commissaries and the General St. Cyr, wrote to the Grand Duke that he should deliver the Holy Father into their hands, to be transported to Cagliari, in the isle of Sardinia. The Pontiff, more enfeebled from day to day, could no longer sit up. He feared that he could not bear the journey, and that this banishment was for him but a sentence of death. Every imaginable means was used to change the resolution of the Commissaries. The Grand Duke Ferdinand generously refused to expose the Pope to such peril. He implored, and a modification of this determination was granted by the French General. He obtained that the Pope should be removed to a monastery in Florence, a retired and solitary spot, where he should receive no visits, and from whence none should depart without the consent of the people.

But that which præeminently occupied

Pius VI., was the prospect of his approaching death, and the means to be taken to appoint a successor. He had carried with him, from Rome to Sienna, a Bull to regulate the measures to be taken after his death to facilitate the election of his successor; but the dispersion of the members of the Holy College would place obstacles in the way. When he learned that the French government desired to dispose of his person—to confine him in a place where correspondence with his Cardinals would be impossible, he resolved to send the Bull to Naples, where resided many of the Cardinals. Notwithstanding numerous difficulties, the Bull was dispatched.

Before his departure from Sienna, a violent earthquake was experienced in the city. Numbers were killed and many wounded. The Augustinian monastery was greatly damaged, and the walls of the Pope's apartment were cracked in four places. At the time of the accident, Pius VI. was alone in

his chamber. When his attendants ran to seek him, they found him, breviary in hand, unfrightened. On expressing to him their astonishment, he replied, "In such events, as indeed in all others, we should confide ourselves tranquilly to the hands of Providence." The examination of the walls proved that a second shock would be attended with greater danger. The Holy Father was then placed on a lounge and transported into the grand hall. The people of Sienna, more anxious for the welfare of the Holy Father than for their own preservation, crowded around the monastery, and could not be persuaded to withdraw until they had received assurances of the safety of the Pontiff, and that he had been removed to a place of safety. He was removed to a country-seat, about one mile from the city, where he remained till the time of his departure for Chartreuse.

This departure took place June 1, 1798.

Scarcely three days elapsed before the Grand Duke and his wife came to pay their respects to His Holiness. The Pope, to receive with more solemnity these illustrious visitors, dressed himself in his rochet and mozetta. His Holiness and suite received them. The Grand Duke fell at the feet of the Pontiff, who vainly endeavored to raise him. The prince expressed to His Holiness the joy and consolation that he experienced in being permitted to see him.

Pius VI. could receive no other visit: he was rigorously watched by his guardsmen; and it was with the greatest trouble that the bishops and priests could have the happiness of approaching him. Above all, they sought to deprive him of all communication with the Church. It was at this place of confinement that he wrote so many letters, monuments of his zeal and piety. The Grand Duke, who feared to render himself suspicious to the French Government, took the precaution to

propose to the minister of the French Republic, to watch with him in the interior of the mansion of the Pope, and to name all the persons who should compose the guard.

The Directory was not yet satisfied. The French Government ordered the Grand Duke of Tuscany to cause this dangerous guest to withdraw from his states. The prince, although he felt perfectly his dependance on the French Government, boldly replied to his commissaries—"I did not desire to have the Pope in my dominions; it is you who have given him to me. If you desire that His Holiness leave Tuscany, I will have all necessary preparations made; but France must take upon herself the inhumanity of the act: I have not the heart to drive him from my dominions."

However just, however reasonable the response, the Directory remained unsatisfied. They informed the Grand Duke that if he did not cause the Pope to leave Tuscany,

he should be held responsible for all the difficulties that his presence might cause to Rome.

The Court of Tuscany, unable to resist these demands, was reduced to concert with the Court of Vienna. The Marquis Manfredini made a journey to the Austrian capital, for the express purpose of seeking a retreat for the Pope in the dominions of the Emperor. The Monastery of Moëlk, near the Danube, had already been chosen as an asylum for Pius VI., when unexpected circumstances arrested the execution of the plan. They thought to pass through Spain; but the King declared that he could receive them only on certain conditions, which, it was thought, better not to accept. "If he has the strength to say Mass," said his enemies, "he is sufficiently strong to bear transportation."

Orders for his transportation arrived often, but the Grand Duke interceded with the

French commissioners in favor of the illustrious captive. He made known to them the opinion of the physicians, who demonstrated the utter impracticability of the project, unless they desired that the Pope should die at sea. The Directory was at last obliged to yield.

At this epoch of his exile in Tuscany, the Pope received from several crowned heads and many eminent personages, letters expressive of the most respectful affection. The French Bishops—refugees in England—addressed to him a most touching letter, in which they gave proofs of their unbounded respect and attachment. They were astonished that the sacred majesty of the Vicar of Jesus Christ, which had formerly arrested the ferocity of Attila, had not served as a barrier to the French republicans: that men who, in their infancy, had been nourished by the mild principles of religion, should show themselves

more ferocious than the untutored savage, a stranger to all civilization.

“Under the weight of so many evils,” said they, in conclusion, “we have, Holy Father, a lively faith that sustains our courage. The Catholic faith teaches us that the Holy See may be agitated by the waves of human passion, but never overthrown. It will always find on earth a Pontiff, legitimate successor of him to whom it has been said—‘Thou art Peter,’” etc. The Pope replied to this letter of the French Bishops, from which we will present several passages.

“If our misfortunes cause you so much grief, the tender interest that you manifest for us merits, without doubt our gratitude; but we conjure you, with the Apostle, not to mourn for us, and not to lose courage in our tribulation; for, whatever misfortunes we may endure. Will it be possible for our soul to succumb to sadness, when we are aware that nothing can procure us so much glory as these same sufferings, by which we are assailed by God’s holy permission?”

“Should the hand of GOD appear to punish us severely, what more glorious for us than this tribulation? We are but justly chastised for our sins; by this chastisement we know that we are loved of GOD. He wishes to prove our faith and perseverance. Thanks to these trials, we can, all unworthy as we are, flatter ourself that we are pleasing to the Lord; for we read, As gold is tried by the fire, so men beloved of GOD are proved in the furnace of tribulation.

“We desire to endure not only tribulation but extreme sufferings, provided it be for Jesus and for justice.”

If the Directory had been moved by the representations made from different quarters, of the inhumanity of exposing an octogenarian to the fatigues of a sea voyage, it had not abandoned the project of transportation. On the evening of the 18th of March, 1799, a courier extraordinary arrived in Florence, dispatched by the minister of the Grand Duke in the French Republic. He informed the prince that Talleyrand, then minister of foreign affairs in France, commanded the Grand

Duke to conduct the Holy Father away from Tuscany. The following day Odescalchi was, at an early hour, sent to the palace, where he received the announcement of the inexorable dispatch.

The nuncio was sent to the prince, who replied that he should take no measures to force His Holiness to withdraw from his states, though he had not the means of resisting the formidable power that commanded him to give no longer to the Pope an asylum in his dominions. "If the French should come," said he, "all will be lost. Tuscany, hitherto preserved, and so many times threatened with invasions, will become a prey to the revolutions, religious and political, which have desolated all the countries that have submitted to the republican regime. Every thing will be in confusion, and our Holy Father will find himself in no better position than at present. Monsieur Nuncio, though plunged in the most cruel anxiety, I will refer the

matter to His Holiness, and abide by his decision."

The next day, at an early hour, the Nuncio presented himself at Chartreuse. Pius VI. had just finished his thanksgiving, after holy communion. "Holy Father," said the Nuncio, "a new misfortune awaits you." "God's will be done," said the Pope. Then he desired his minister to conceal nothing from him. When informed, he replied with serenity and dignity, "We are prepared for all things. Every precaution has been taken to preserve life. We adore in this lengthy persecution, the secret dispensation of Providence. May the will of God, in our regard, be accomplished. Convey to the Grand Duke our gratitude for his hospitality and kindness since our residence here. Say to him that if France seeks to find, in our abode in Tuscany, a pretext for invading his states, that pretext shall fail her; for we are ready, quite ready to depart, rather than furnish the

shadow of a cause for the invasion of these dominions, the oppression of these devoted people, and the ruin of their religion."

He then ordered Odescalchi to engage a ship, to hire post horses; and it was only at the moment of departure, that a contrary order arrived from the French Minister at Florence.

On the 25th of March the French presented themselves at the gates of Vienna, and made their entrance two hours after mid-day. On the morning of the 26th, a detachment of cavalry and infantry presented themselves at Chartreuse. "The Pope sleeps," said one to the chief, who desired to speak with him. "He must be awakened," said he; "he sleeps too late." They informed the Pope, who had the chief admitted immediately. "I have with me," said the latter, "a detachment of soldiers, who are to occupy this dwelling; but entertain no fear: these meas-

ures are only taken for the safety of your person." "It is well," replied the Pope.

The next day the Holy Father learned that the Duke of Tuscany and family had been taken to Bologna, under a French escort. After this he received a visit from the chief of the brigade, who, without farther preamble, announced that he had been directed to transport His Holiness to Parma, and that the journey must be commenced without delay. "To Parma? I am content," replied Pius VI. The hour of departure was fixed for four in the morning, but afterwards changed to two.

The venerable Pontiff rose at one, assisted at the Holy Sacrifice, and then received the religious, who came like faithful children, to pay their last respects to the common father of the faithful. Pius VI. offered them his hand to kiss, thanked them affectionately for their benevolent hospitality, and bestowed upon them his benediction.

His infirmities had progressed frightfully; his limbs were motionless, and a portion of his body was entirely paralyzed. His attendants carried him in a chair to the carriage; but as the door was very straight and narrow, it was impossible for him to enter. Two of the grooms then entered the carriage, when by raising the Pope by his arms, and with the assistance of the domestics, they effected his entrance.

The witnesses of this sad spectacle were deeply moved. The French captain could no longer bear so mournful a sight, and desired that he should be informed when every thing was in readiness. An ocular witness informs us that several of the French military were moved to tears. The carriage left Charreux at near three o'clock. They traveled slowly to avoid jolting; but notwithstanding this precaution, when they arrived at Maschea, two leagues from Florence, the Pope was in a most alarming condition. He was lifted

from the carriage and taken to a small inn, which caused him as much pain as when he was placed in the vehicle on a former occasion. The Holy Father seemed ready to breathe his last. Mongen believed that soon his surveillance would extend to but a corpse; God, who wished to give an example of longanimity and patience, permitted that a day of rest, with a little nourishment, should restore slightly the strength of the dying old man.

The journey was recommenced on the 29th. On passing the Appenines, which were covered with snow, the Holy Pontiff became delirious. He raved of rivers, the waves of the sea, and of vessels ready to sail. The Prelates who were with him were obliged to place their hands on his breast to prevent his falling on them.

Seeing the deplorable situation of the Pontiff, Mongen had insisted on a little delay. But news unfavorable to the French had ar-

rived, and they resumed their journey the next day to Modena. Crowds of peasants met them, and notwithstanding the rain and mud, these faithful souls knelt to beg the benediction of the venerable Pontiff. At the gates of Modena several ill-mannered men addressed insulting words to His Holiness. It was the first time that this kind of outrage had been inflicted on Pius VI. After the example of his Divine Master, he suffered this humiliation in silence. But Mongen, quite indignant at such shameful conduct, drew his sabre and dispersed them.

From Modena they proceeded immediately to Parma, where the Pope was received into the monastery of St. John the Evangelist. During the passage multitudes implored the pontifical benediction; but such was the extreme state of weakness of Pius VI., that he could not raise his arms to bless these good people.

April 2, the Duke of Parma came to visit

the august exile. On entering the apartment he prostrated himself at the feet of the Holy Pontiff, and performed the same act of reverence on leaving. His example was followed by the envoy of Spain and the Parmian officers.

The Captain, Mongen, was present: he seemed deeply affected, and undecided what part to act. Pius VI. perceived the constraint of the French officer. He cast a mild and beneficent glance on him that penetrated his soul. Mongen could no longer resist: he fell at the feet of the Holy Pontiff, and prostrated himself three distinct times. The Pope was profoundly affected by the circumstance, and wishing to show his particular affection for the officer who had manifested for himself so much respect, he bought for him a magnificent horse, which he presented to him.

On the 13th of April, Mongen, who had returned from Florence, reappeared at Parma at an early hour. He appeared impatient and

bewildered. He entered the chamber of Monseigneur Spina, and informed him of the order he had received from the General-in-Chief himself, to remove the Pope immediately from Parma to Turin. He had remonstrated with the Chief, but to no purpose. None dared disturb the repose of His Holiness to communicate this sad news. On his awaking, they mentioned not Mongen, but only informed him that the French authorities wished his removal, that he might dwell in a more peaceful territory, and not in the theatre of war.

Notwithstanding these precautions, the Holy Father received a severe shock from this announcement. He remained silent for some time, then he said in a dying voice, that he could not depart. Monseigneur Spina repaired to the Duke, to expose to him the state of things. and to beg his intercession in favor of the Holy Father, to obtain a delay of a few days. The prince, for his reply,

showed him the injunctions of the French, and the menaces that accompanied them.

The inhabitants of Parma now learned that the French wished to remove the Pope, sick and suffering. The streets were soon crowded with an excited and irritated multitude. Mongen, on entering the convent, inquired if all was ready for departure. He received for reply that the Prelates and domestics were ready to depart, but that the Holy Father, overcome by illness, was unable to leave his bed. Mongen replied that he acted, not on his own authority, and that he must obey the orders of his General; but that they should call in the most eminent physicians, and that they should decide whether the Pope could bear the removal.

The physicians entered the chamber with Mongen. The Pope was grievously ill. The better to judge of the exhaustion of the illustrious patient, they raised the bed-clothes, and discovered a body so thin and attenuated

that they decided that he could not, without peril, be removed to another apartment.

Mongen demanded a written declaration from the physicians, and promised to return to Florence to get the order of the chief revoked. This officer, in the exercise of his duties towards the Pope, had heretofore given evidence of a noble character; but whether he had been reproached for his conduct, or whether he had unwise counsellors in Florence, or from some other cause, evil passions now gained the ascendancy in his heart, and it was only at rare intervals that he showed himself conciliating and polite.

He commenced by exacting a sum of money for the expenses of his journey to Florence. When that had been remitted him, he concluded that he would not perform the journey, and on the 14th of April, he announced that the Pope would certainly depart the next day. He threatened the minister of the Duke with severe consequences if the Pope were detained

a day longer. This minister, frightened at the state of things, made known to the Pontiff the calamities that would fall on the dominions of the Duke, if he afforded any asylum to His Holiness any longer. "It is enough, Monsieur," said the Pope, who had recovered a little strength; "please God, we will not be the cause of disturbance to your prince or to his people. Whatever happens, we will depart, and all that we ask is that God's holy will be accomplished."

The next morning, before day, Mongen ordered that the holy Pontiff should be awakened. He uttered no complaint, heard Mass, and departed. Mongen demanded an escort from the Duke, but the latter had not a single cavalier, Bonaparte having exacted that he should furnish seventeen hundred horsemen to the French army.

The conduct of the Duke did not give rise to much satisfaction. As he was extremely easy of access, a religious, celebrated for his

many virtues and great piety, humbly presented his observations on the conduct of the Government under these circumstances. Ferdinand excused himself on account of the disasters that might ensue. "Royal Highness," said the religious, "the Jews employed the same argument, when they deliberated on the measures to be taken in regard to Jesus Christ. They said, the Romans will come and destroy our city and our nation. They feared to lose their temporal power, and thought not of their eternal life; and according to St. Augustine, they lost both the one and the other. Ferdinand was too good to be offended at this admonition, but he needed the courage to follow this heroic advice.

VI.

On the 15th of April, they directed their steps towards Placentia. The Holy Father was lodged in the College of St. Lazarus, about two miles from the city. The Trabia was considerably swollen by the rain of the preceding day, and there was imminent danger in crossing it; but Mongen would listen to no entreaties, and gave orders for departure on the following day. They were not permitted to enter Placentia; the gates of the city were closed, and they were compelled to proceed by miserable roads. The inhabitants, from the walls, anxiously demanded the apostolic benediction. Not far from the city, they encountered a band of French husars. As soon as they perceived that the carriages contained the Pope and his suite,

they commenced to laugh, and grossly insulted His Holiness. The companions of the illustrious exile were indignant; he alone remained unmoved.

All at once they encountered an aide-de-camp, who had concerted measures with Mongen, who caused the carriages to turn back. They retraced their steps, to regain the College of St. Lazarus. The captain wished to avoid Placentia, but the inhabitants opposed it. The boldest among them seized the bridles of the horses and led them through Placentia, notwithstanding the menaces of Mongen. Pius VI. interposed to calm the multitude.

Soon after, the hussars, to whom the command of the college had been confided, arrived. Pastor, who commanded, repaired immediately with Mongen to the chamber of the Prelates. Pastor declared that they must set out for Piedmont, as he was charged with the strict execution of this order.

Evening arrived, and still the Trabia could not be crossed without almost certain danger of perishing. The Pope was exceedingly fatigued. The Prelates, having vainly remonstrated, exclaimed, with one voice, "Gentlemen officers, right is on our side; strength on yours. If you are determined to employ violence, order your soldiers to drag the Pope from his bed, and dispose, according to your liking, of the life of an old man, reduced to the last extremity by afflictions and infirmities."

Pastor preserved silence. Mongen appeared frightened; he replied that he would first assure himself whether the passage of the Trabia were possible. Towards eleven at night, the two officers returned, saying that the waters were subsiding, and if no more rain fell, the passage could be attempted by twelve.

In two hours they commenced the journey. Mongen, Pastor and six hussars formed the

escort. The Prelates feared insulting conduct on the part of the latter; but when they witnessed the sufferings of the Holy Father, his patience and resignation, better sentiments prevailed, and during the remainder of the journey, they showed themselves respectful and compassionate.

At sunrise they reached the borders of the Trabia. The waters were still badly swollen. One of the carriages was overturned in the water, and they had much difficulty to recover it; one horse was drowned. The venerable Pontiff at length reached the opposite shore. It took two hours to effect the passage.

The Prelates desired to make a short stay at Voghera, that the Pope might take a little repose. On application to Mongen, he replied that he should conform to the orders he had received. The commanding officer at Voghera received the Pope with honor, and

made him an address; but His Holiness was so enfeebled that he could not respond.

This officer knew that repose was necessary to the Pontiff, and although his instructions authorized but a few hours' sojourn, he permitted him to remain until the next day. At Tortona, the commanding officer was inflexible. He wished them to cross a stream that all agreed was not fordable. The inhabitants rose to prevent the departure of the Pope; but the mob was suppressed, and His Holiness was exposed anew to peril. "We are in the hands of God," said the Holy Father, "and nothing can happen without His permission." On crossing the stream, the water flowed into the carriage, but no accident happened.

At Alexandria, he was kindly received, and a delay granted in the journey by the commanding officer; at Casal, the same course of conduct on the part of the people and the

authorities. In the evening, a young man named Colas arrived, charged with the conduct of the Pope. Mongen continued his journey to Turin.

At Trino, all honors were rendered to the Pope. The hussars here took leave of him, after having received proofs of his liberality.

The holy Pontiff was but a few miles from Turin. The inhabitants poured out to meet him by thousands; so that Grouchy, uneasy at this manifestation, ordered that they should not enter the city until night-fall.

The Pope was now reduced to a most alarming state. Several times his attendants thought he had ceased to breathe; he swooned often and lost all consciousness, and fell in the arms of those in the carriage. A troop of disrespectful soldiers and women surrounded the carriage when they had entered the citadel; it was necessary to disperse them before Pius VI. could be placed on his bed.

Scarcely had he been placed thereon, when a lawyer came to announce that the Directory had decided that he should depart on the following day. This lawyer ridiculously called the Holy Father the Citizen Pope. Grouchy, however, allowed him a day's rest. Early next morning, Pius VI. was awakened, to place himself anew in the hands of his enemies.

At the first station, he was told that Cardinal Gerdil, whom he tenderly loved, had solicited the happiness of seeing him. The heart of His Holiness was gladdened for a while, at the thought of meeting this beloved friend. "Has Cardinal Gerdil arrived?" inquired he, several times. At length they were forced to inform him that the Cardinal had been prevented from presenting himself. Pius VI. uttered not a word, but raised his eyes to heaven, as if to offer up this new sacrifice.

At Suza, the Commissary, Colas, an-

nounced that his mission was at an end, and that the Pope was to be transported, not to Grenoble, as he had announced at Turin, but to Briancon.

They now procured for Pius VI. a sedan chair, to be borne by six men. The weather was excessively cold. One of the mule-drivers presented the Pope with a pair of overshoes, and an officer offered him his cloak. The caravan marched with difficulty through the snow and ice, and reached at last, without accident, the presbytery of Oulx, where the Pope remained till the roads could be cleared from the snow, that rendered them impassable.

The route was recommenced. Mount Genève appeared perfectly perpendicular; it was impossible to ascend it on horseback. It required all their strength and agility to ascend the mount, bearing the sedan of the Holy Father. At length the Holy Father gained the French territory, where, for eight

years, a desolating war had been waged against religion; and the poor village of Genève presented the sad spectacle of a desecrated church, deprived of its cross.

Briancon could offer but a fatal abode. "I know," said the Cardinal Pacca, in his memoirs, "how painful to a Russian, or a Pole, to be exiled to Tobolsk or Kamtschatka. I also know that an abode among the cold and inhospitable Alps can be contemplated only with terror by those who are accustomed to the mild temperature of southern Italy."

Snow prevails during nearly all the year at Briancon. The apartment of the Holy Father was in a most desolate condition; the chimneys were in such a state that the snow and rain poured down them. The Pope was placed under the surveillance of a man—by name Bérard—a vicious revolutionist.

The commanding officer of Briancon wished to ameliorate the sad lot of the Sovereign

Pontiff; but Bérard threatened to denounce him, if he undertook the defence of the prisoner; he even interdicted all communication between the wife of this officer and the Pope or Prelates.

VII.

THE Austro-Russian army had penetrated Italy, and gained great advantages. It was reported that the delivery of the Pope was at hand. The Commissary, Bérard, fearing that his prey might escape, wrote to General Muller to solicit the transportation of the Pontiff into the interior of the kingdom.

A military courier arrived shortly after, and ordered that in case Pius VI. was unable to travel, he should remain at Briançon, and his suite should proceed immediately to Grenoble.

The Pope remained silent a few moments, and then repeated his favorite expression: "We wish but to conform to the will of God. I am ready," said he, "to depart with my ecclesiastics." A delay of five days was

sued for, to make preparations for the journey, and to procure carriages, as there was not one to be found in Briancon. "Carriages!" exclaimed Bérard, "a cart will be good enough for the Pope; and as for the rest, have they not feet to walk?"

Unwilling longer to yield to the fury of Bérard, the commander granted a delay. Men and women became indignant at such brutal conduct, and the Prelates themselves had to labor strenuously to calm the populace.

June 7th, a new courier, dispatched by Muller, gave orders that the Pope must remain at Briancon alone, and that his suite must depart immediately.

The Holy Father addressed him a note, through Cardinal Spina. He recalled the agreements entered into on his departure from Rome, renewed at Florence and Turin; the passports signed by Reinhard and Grouchy; the promises made him, that he should

have near him persons of his own selection ; he announced that the Prelates who formed his suite were disposed to submit to the most severe measures, and even to imprisonment, provided they could communicate with the Sovereign Pontiff, and render him those services that his age and infirmities rendered necessary. The letter terminated thus : “ I draw near to the close of my earthly existence. I desire to be assisted in my last moments by the ministers of the Holy Church, of which GOD has placed me at the head.”

Muller was inflexible. They at last plead that a single ecclesiastic should be allowed to remain with His Holiness. The choice fell on Father Fantini, confessor of Pius VI., a venerable and excellent religious.

The evening before their departure, all the Prelates came to present their homage. When the august Pontiff beheld them at his feet, he said to them : “ Go in peace ; go in the name of GOD. He will be your guide and protec-

tion. I hope that we will soon be united." He raised his trembling hands and blessed them three times.

He afterwards granted to the ecclesiastics all the power usually granted by the Holy See in those places where the Church is persecuted. He created Monseigneur Spina Apostolic Delegate, and conferred on him absolute authority.

The Prelates departed, with an escort of three officers and fourteen cavaliers. At Embrun, it soon became known that the ecclesiastics had arrived, and a crowd surrounded the inn. The landlord distinguished himself by his affability. Shortly after, the municipal corps presented themselves to compliment the Prelates. The chief then mentioned that it had been decided that they should be lodged with the most wealthy and influential families in the village. Monseigneur Spina thanked the municipality for the benevolent offer, but said that his colleagues

did not wish to be a burden to the village; and that now they particularly desired to remain at the inn, as the landlord had shown himself so polite and respectful in their regard, and had prepared for them the necessary apartments.

“You will not accept, then?” said the municipal officer. The landlord replied that he would throw up his interest and satisfaction in favor of these worthy people.

The families designed to receive these exiled priests gave them a hearty welcome; each family esteemed itself happy in entertaining one of these Confessors of the Faith, and employed solicitations and even presents to obtain this favor. They received their benediction on bended knee, and recommended themselves to their prayers. In vain the ecclesiastics, confused by so many marks of respect, told them that they did not merit such veneration, but that such honors belonged to the Vicar of Jesus Christ.

At Gap, the same reception awaited them. At Grenoble, their sentinels became more severe; they were confined as prisoners in the inn; and to prevent all communication with the interior, redoubled vigilance was used. The order then arrived, that these afflicted Prelates should proceed to Dijou. The Envoy of Spain, Senor Labrador, endeavored to change this determination, and showed great zeal in furnishing these unfortunate travelers with as much money as they needed.

Notwithstanding all the care taken by the police to prevent an interview between the inhabitants and the prisoners confined in the inn, several ladies in Grenoble evaded the vigilance of the sentinels. We will quote a few words from the interesting recital, made by Monseigneur Baldassari, who was one of the proscribed:

“Several of them, in order to visit us, disguised and loaded themselves with vegetables, fruits and flowers, made their way to

the inn, where they not only presented the landlord with their merchandize, but paid him generously to be allowed to act as waiters at our table. Each day, three or four ladies presented themselves to fill this station.

“We admired their modest mein, and remarking that they changed daily, we could not comprehend how, in so small an inn, there could be found so many waiters, and of such distinguished manners. The mystery was soon disclosed. One day, one of the ladies came to wait on us, a dish and plate in hand. She remained immovable; she raised her eyes to heaven, and then turned them on us, and then lowered them. One of the officers, observing this, inquired what great affair præoccupied her mind. ‘I revere the Pope,’ said she, ‘as the Vicar of Jesus Christ; I regard these gentlemen as successors of the disciples of Jesus our Saviour.’ Then elevating her voice, ‘How long,” said she, ‘will it be in the power of the impious to oppress justice and innocence? When will they cease to call this an enlightened age, and boast of our country as one in which the rights of men are guarded? When will they cease to trample on the sacred rights of nature and humanity?’ The officer, who had provoked this reply, was at first silent, but

seeing that she continued in the same tone, said, with an authoritative air, 'Madam, it belongs not to you to decide on matters of this kind. Out of respect to your sex, I will endeavor to conceal the fault you have committed; but learn to respect the government, and not censure its acts; and now leave this *apartment*, and be seen here no more.'

"The noble lady retired in silence, and the good humor of the officer soon returned. Nevertheless, the landlord received a severe reprimand, and the surveillance became still more rigorous."

The situation of the Pope became more mournful. He spoke but seldom, and found consolation in nothing but prayer. Notwithstanding, they wished him to journey on again, and it was with difficulty that a delay was granted, until a carriage could be sent for him. General Muller ordered that a physician of Grenoble should accompany the Pope.

But the inhumanity of Bérard, and a commissary from Gap, put an end to these matters. The latter had scarcely arrived at

Briancon when he sent an envoy to say, that if Pius VI. refused to depart, he should be dragged from his bed. In vain the physician of the hospital gave a certificate saying, that the Pope was reduced to such a state that to force him to resume his journey would compromise his life. "That," replied the commissary, "is one of their usual impostures; the day after to-morrow, he shall depart, dead or alive!"

In truth, on the day named--June 27, 1799--the Holy Father was transported to the gates of the city. They placed him on a cart, Father Fantini at his side, and at his back two domestics, to hold him. The military were called out to put a check on the people, who murmured loudly at the Pope's departure.

His Holiness was no longer conscious, and Father Fantini was obliged to yield his place to a domestic, young and strong, who could support the agonized Pope.

The inhuman Commissary did not wish him to enter Embrun; but the population, coming out to meet him in numbers, he dared not resist their entreaties. The Holy Father had recovered his consciousness. It was the 29th of June, the festival of SS. Peter and Paul. The Holy Father desired that the Holy Sacrifice should be offered; but they dared not comply with his request for fear of irritating still more the Commissary, who could not endure any thing pertaining to religion.

They now encountered the carriages that had been sent from Grenoble with Doctor Duchadoz. The Doctor, a mild and considerate man, arrested the cart in which the Pope was, and seemed alarmed at the languid state in which he found the Pontiff. He was carefully conducted as far as Gap; and the Doctor there decided that it would be impossible for His Holiness to continue his journey until the 2d of July.

July 1st found Pius VI. much better. Such a change, the Doctor said, was almost miraculous.

A noble and pious lady of Grenoble, the Marchioness of Vaux, had solicited and obtained the favor of receiving the Sovereign Pontiff. He arrived there July 6th, followed by an immense concourse of people.

At the foot of the stairs that led to his apartments, the Holy Father found the faithful companions of his exile. On perceiving them a sweet smile animated his countenance. Raising his eyes to heaven, and joining his trembling hands, he thanked GOD for this réunion.

The Marchioness de Vaux, who received the Holy Father, was much agitated. "Ah," said she, "I am not worthy to receive in my house the Vicar of Jesus Christ. How shall I return thanks for the inestimable favor granted me?"

The Commissary of the department pro-

menaded through the Pope's apartments with hat on. He approached Pius VI. with head uncovered, and addressed to him a few words; then replacing his hat, continued his promenade. The Holy Father inquired the name of the lady that had received him, and was informed that he had seen Madame de Vaux. He desired to see her. She returned immediately, and fell at the feet of the Pontiff, which she bathed with her tears, without being able to utter a word.

Below stairs a vast assemblage demanded the happiness of seeing the Pope. The Commissary, troubled by this excitement, lowered the curtains of the apartment; but the irritated multitude cried out, "Away with the Commissary; we wish to see the Pope."

The Commissary was advised, in order to calm the excitement, to transport the Pope, for a few minutes, to the balcony. He agreed to the proposition, cursing what he called their fanaticism.

Pius VI. was habited in his white *semer* and red mantle. The Commissary, with hat on, stood near him. The immense crowd implored his benediction. It was a spectacle majestic and consoling. Beholding the Commissary, the multitude exclaimed, "Off with the hat; away with the Commissary."

The delay at Grenoble was of four days. It was with some difficulty that it was agreed that the traveling companions of the Holy Father should follow him to Valence. Through the interposition of Muller and the Spanish Envoy, it was decided that the suite of His Holiness should precede him, and that shortly after he should rejoin them at Valence.

Pius VI. quitted Grenoble, July 10. When descending the stairs from his apartment, Madame —— and her two daughters fell at his feet, shedding torrents of tears. "What can I do for you?" said the Holy Father. "We are," said the mother, "three humble servants of the Lord: we have been concealed

since yesterday in this house, in the hopes of receiving the benediction of the visible head of the Church."

When leaving the city, he passed near a prison, in which were confined a number of ecclesiastics. His Holiness was informed of this fact, and blessed them as he passed. Incredible demonstrations of respect were paid him. Young girls, dressed in white, went before his carriage, strewing the way with flowers.

On his arrival at the next village, all the faithful desired the happiness of entertaining the Holy Father. The preference was given to a rich citizen, who inhabited the finest mansion in the village. He observed that in regard to the Pope, he should be treated with all decorum, and that he should be as free from all disturbance and unpleasant events as if dwelling in the house of a fanatic.

His wife borrowed many pious pictures, and decked the apartments with exquisite

taste. The master of the house amused himself with her zeal, and said, laughingly, "The Pope is but a man; it is only the credulity of weak minds that creates his grandeur."

When Pius VI. arrived, his host hurried to receive him. He witnessed the long and painful operation of lifting him from the carriage. His heart was deeply moved; but when he saw the serenity and patience that manifested itself in the countenance of His Holiness, he fell on his knees and asked his blessing; afterwards made his confession, and repaired by a life of merits and good works for his long wanderings.

VIII.

JULY 14, the Vicar of Jesus Christ was received with respect by the inhabitants of Valence; but as soon as he entered the lodgings prepared for him in the citadel, the central administration declared him under arrest. The new Commissary, Cornier, was an excellent man; he desired that the Holy Father should drive out, and receive visits; but his praiseworthy intentions were completely paralyzed by the obstinacy of the administration. This administration even questioned the propriety of allowing the ecclesiastics who accompanied the Pope to offer the Holy Sacrifice; but they dared not oppose it altogether, and by the attention of the Commissary a chapel was soon prepared. The ad-

ministration demanded the keys. Cornier suggested that they should close the doors, without locking them; so they continued to say Mass.

Boveran, one of the administrators, took no part in these vexations, but visited the Prelates every day, and employed every means to ameliorate the bitter lot of the Pontiff.

The health of Pius VI. was much improved. He recited his office daily, heard two Masses, and found in prayer and contemplation a celestial aliment for his soul. He manifested a lively devotion to St. Peter. In the afternoon he suffered more, but was able at night to recite the rosary.

Still another grief was added to the many that he had borne so well. Labrador, who had shown himself so generous and devoted, now demanded payment for the favors solicited from the Court of Madrid. His Holiness acquiesced in all that his conscience per-

mitted, but remained inflexible concerning the rest. Labrador insisted. "Monsieur," said the Pope, "for all the monarchs in the world, I would not act contrary to my conscience; and to please men I will not offend God, to whom I shall soon go, to render an exact account of my life."

He then informed him that to lose the support of Spain would be to subject himself and suite to extreme want. "Let no one believe," said the generous old man, "that I am capable of selling my conscience to prolong my life. Necessaries will never be wanting to those who put their trust in Providence."

Thus an end was put to all negotiation; and the Chevalier Labrador continued his kind offices no longer.

July 22, the Directory decreed that the Pope should be removed to Dijon. This order was directed to Cornier, who appealed to Dr. Blein to report on the state of the

prisoner's health. The physician attested, by writing, the extreme situation in which he found the Holy Father. Cornier sent this certificate to the departmental administration, and also sent a copy to the Directory.

Cornier was dismissed, and the name of Boveron effaced from the list of administrators. It was necessary to inform Pius VI. of the departure. "Whatever GOD orders will happen," said he; "I had hoped to die here, but His will be done."

The new Commissary now came to announce that the orders of the Directory were positive, and that His Holiness must proceed immediately. But Providence decided this time that the desires of his persecutors should not be accomplished.

August 16, 1799, the holy Pontiff swooned away, and fell into a kind of lethargy. The physicians were called, and held a consultation. The commissaries and members of the administration came in a body, to assure

themselves of the true situation of the august invalid. August 18, he revived a little, and wished to recite his office, but he repeated, disconnectedly and irregularly, psalms which he knew by heart. They wrote to Grenoble for Duchadoz, who arrived shortly thereafter, and took up his lodgings in the citadel. August 27, the Holy Father was conscious and serene; he desired that the Holy Viaticum should be administered to him; he was placed in his arm-chair, and after having made his confession, he was dressed in his rochet, mosetta and stole.

Monseigneur Spina preceded the ecclesiastics, who bore lighted candles, to carry to His Holiness the Holy Eucharist. The Pope bared his head, and remained some time in adoration before the Saviour of men. A Prelate recited, in his name, the profession of Faith. Pius VI. yielded a ready attention, and by an inclination of the head, adhered to all that the Prelate said. He reci-

ted the Confiteor, and thrice repeated the "Domine non sum dignus."

During his thanksgiving, his eyes were fixed on the crucifix. He asked pardon of GOD for his faults, and conjured the divine mercy to apply the merits, passion and death of Jesus to himself. He rejoiced that the end of his pilgrimage had nearly arrived, and that he was about to receive his immortal crown.

August 27, the administrators repaired to the citadel. Duchadoz informed them that he had no hopes of the recovery of the Pope. One of the administrators inquired if his body could not be transported to Italy. Monseigneur Spina answered, that this demand would be made at the proper time. One of the members of the administration had proposed that the body of Pius VI. should be buried in quick time, to deprive the *fanatics* of his relics; but this plan was given over,

“since the superstitious,” said he, “would contend even for his ashes.”

In the afternoon, the Holy Father prayed with extreme fervor. He repeated with joy these words of the royal prophet: “In Thee have I hoped, O GOD; let me never be confounded !”

August 28, the physicians judged that the time had arrived to administer the Sacrament of Extreme Unction. Pius VI., on receiving the information, was filled with joy. Monseigneur Spina had provided himself with holy oil at Florence, and commenced the administration. Scarcely had he recited the first prayers prescribed by the ritual, when the Pope signed to him to speak softly. They placed in his hands a crucifix, which he raised to his lips and kissed tenderly.

Towards the middle of the following night, he experienced great difficulty in breathing; his right hand could no longer retain the cru

cifix, and he placed it in his left. The Prelates and ecclesiastics surrounded his bed, and the Pope gazed on them with affection and gratitude.

His confessor then suggested to him that he should imitate, in a particular manner, his Saviour, Jesus Christ, who, whilst bleeding on his cross, prayed for his executioners. His Holiness made an effort to speak. He uttered, in an intelligible manner, these words: "O, my God, pardon them! Domine, ignasce illis!" These were his last words. He afterwards received absolution and the benediction, in *articulo mortis*. Father Fantini commenced the prayers for the agonizing; he ceased for a moment, and the Holy Father raised his right hand, and gave his assistants his triple benediction. After this proof of paternal affection from Pius VI., his arm fell on the bed; he remained motionless; the crucifix escaped from his hands, and after a death-agony of a few moments, he ceased to

breathe. Pius VI. departed this life August 29, in the eighty-first year of his age.

Notwithstanding the evil inclinations of the departmental administration, the body of Pius VI. was embalmed with care, and deposited in a leaden coffin, which was encased in another of walnut. His remains were exposed for some time in the chapel of the citadel, where Masses and the offices for the dead were celebrated, with all the solemnity that the circumstances permitted.

Pius VI. was pronounced great by his dignity, great by his virtues, and greater still by his death.

To give some idea of the impressions produced by the death of this venerable Pontiff, we will quote two extracts taken from the journals then printed at Paris:

“The death of Pius VI. has, in a measure, placed a seal on the glory of modern philosophy. When we recall the numerous attacks made in this century against the pontifical throne we cannot help admitting that the

triumph of philosophy had not been so great, if it had not dragged a Pope behind its car. To crown its enterprises, it was necessary that the exterminating genius, that has mingled the ruins of the altars with the blood of priests; that has sported with their corpses in those horrible days of September, and precipitated them in numbers in the waters of the Loire and of the ocean, should direct her car towards the capital of the Christian world, and under the roof of the Vatican, reduce the Sovereign Pontiff to slavery. Let religion shed in secret pious tears over the body of a revered Pontiff. Philosophy has triumphed by having attached the tri-colored cockade to the pontifical tiara; by having planted the municipal ensigns on the tomb of the Pope, and disposing of his remains in unhallowed ground. But what fruit has it produced? Had it need to add to its many titles the guilt of this death? Was it necessary to render itself, in some measure, guilty of a new assassination? for if it had not placed the Pontiff on the scaffold, it had counted his years, and impatiently waited his last sigh. The inconvenience and fatigues of the journeys, hastened the too slow death of its victim. It is vain to repulse the accusation. Already has posterity placed Pius VI. among the martyrs of modern philosophy.

“Philosophers believed that in presenting Pius VI. to the public, deprived of his dignity, and reduced to the condition of a prisoner, he would become an object of disgust. Why could they not perceive that his misfortunes, in the end, would render him more glorious; and that all the magnificence of the Holy Father—all the splendor and pomp of the Vatican—were eclipsed by the humble dwelling that served him as a prison? Could they not perceive that these privations rendered him more august than ever, and that he was less great, and less venerable, when performing the most majestic ceremonies under his canopy, than in the midst of that troop of armed men, who dragged him from place to place as a malefactor? We say nothing of the cortégé, with which religion surrounded this august prisoner, nor of the homage that was rendered him. His misfortunes, his virtues, his innocence, and his gray hairs, obtained for him respect and compassion. The philosophers believed that in possessing themselves of his person, they would annihilate his power, which cannot be destroyed even by death. Death left in their hands only an inanimate body; and already the name of his successor is inscribed in the Book of Eternal Life.”

The second extract, printed in the journal

"Indispensable," October 4, 1799, had been addressed to this journal by a *Protestant* of Geneva:

"Citizen: Virtue, suffering and in adversity, awakens in every honest soul a tender affection, irrespective of difference in religion. I have experienced these sentiments on reading the incidents of the persecution excited against the glorious Pius VI. Although a stranger to the religion of which he was the visible head, I have felt deeply the indignities offered him; at an age, too, that should have excited the respect of people the most ferocious. My heart is moved, deeply affected at the cruelty of these philanthropists, as they call themselves, who, under the beautiful appellation of friends to GOD and men, manifest, by the martyrdom to which they condemn the true representative of GOD, how little affection they have for men.

"They have covered their own memory with ignominy, and caused palms to flourish on the tomb of Pius VI. Future generations will admire, as does the present, the magnanimity, courage and constancy of this glorious martyr, who, before sleeping in death, pardoned his executioners, and called down on their heads the blessings of heaven.

"The Catholic will return thanks for the

victory of the Head of his Church ; and the Christians of different communions will see clearly where the true Church is to be found. The weight of years incline me to the tomb, and I cannot hope for myself a long future ; but a secret presentiment informs me, that my children will see the happy day when the eyes of the citizens will open to admit the light of truth, and demand admittance into the fold of Christ, to which I belong by desire, and from which my ancestors separated only to attach themselves to men governed by the spirit of pride, independence and the most shameful passions.”



A GLANCE AT THE CHURCH CATHOLIC.

AFTER the perusal of the history of the pontificate of Pius VI., we can not avoid casting a retrospective glance on the Catholic Church, that for eighteen hundred and forty years has been attacked by human passions and by the temptations of hell, but has ever been victorious, according to the promise of her Divine Founder.

Ark of the Covenant, out of which there is no salvation: Brilliant Light, that enlightens the world; the Church offers, in her origin and in her duration, all the characters of truth, grandeur and immutability.

What consolation to the children of God!
and what conviction of the truth of the

Church, when they see the Sovereign Pontiff, who to-day so worthily fills the most honorary post in the Church, has succeeded to the succession established by Jesus Christ since the time of Peter. What a succession! what a marvelous chain!

This succession no heresy, no sect, no society, but the true Church of GOD can show. False religionists have imitated the Church in many things, and above all, in saying that their societies were founded by GOD. If GOD created man, if He created him to His own image, He did not disdain to teach him the means by which he might serve Him. Every sect that fails to show this succession is not from GOD.

In this respect, all sects and societies that have arisen show their inferiority. For example, the false prophet of Arabia maintained that he had been sent by GOD. After having deceived an ignorant people, he profited by the divisions among his neighbors, to extend,

by force of arms, a sensual religion. He was unable to show any real or apparent connection with past ages.

Fearing that they would seek in the Scriptures of the Christians for proofs of his missions, similar to those that Jesus Christ found in the writings of the Jews, he said that the Christians and Jews had always forged their books. In the same manner the heresiarchs, who have founded new sects, have endeavored to render the faith more easy, by denying those mysteries that can not be comprehended by human reason. They have dazzled men by their eloquence, by their apparent piety, and seduced them by their novelty and licentiousness; but notwithstanding, they can show no public miracle, and their novelty has always been to them a misfortune.

It is evident to all, that the various sects that have been established are separated from the ancient Church that Jesus has founded, in which St. Peter and his successors hold

the first place. The period of their separation is so evident, that the heretics themselves dare not claim uninterrupted succession.

The Catholic Church preserves this succession, and it can never be denied. Another proof of the truth of the Church is, that she has always been victorious over her enemies, and to this may be added the continual punishment of the Jews, who have not received the promises of Christ, made to their fathers.

Thus we have numerous proofs that our religion is as ancient as the world, and consequently that it was founded by Him who formed the universe.

It does not, then, astonish us, that God has proposed for our belief so many articles that are worthy of Him; but that having established the faith on an authority so firm and manifest, so many should remain blind and incredulous

Our disorderly passions and indomitable pride are the cause. We prefer to risk every thing rather than obey; we prefer to remain in ignorance rather than confess it; we are better pleased to nourish vain curiosity and indulge in liberty of belief than to bow to divine authority. But GOD *permits* this for the instruction of His children. But for this we would not understand the awful corruption of our nature, and the abyss from which Jesus has drawn us. The incredulity of the one humiliates the other; and the rebels who oppose the designs of GOD cause Him to manifest his power, by which, independently of all else, He accomplishes the promises that He has made to His Church.

These promises assure us of a future life. GOD, who has shown Himself so faithful in all that pertains to the present, will not be less faithful in accomplishing that which concerns the future; and the Church on earth

will remain invincible up to the time when her children, being assembled, shall be transported to heaven, their true abode.

For those excluded from this happiness eternal rigor is reserved. After having lost, by their own fault, a happy eternity, nothing will remain for them but endless misery.

Thus the promises and menaces of God are equally certain. We see constant order in the designs of God, and a visible mark of His power in the perpetual duration of His people. Those who are united to the Church and perform works worthy of their faith, are assured of eternal life.

The true Church has this advantage—her origin is certain, and her traditions have descended to us without interruption. We have in our hands her history, written by her disciples—books more ancient than any in the world. Our religion rests not, then, on fables, like the religion of the ancient Pagans and the Greeks.

The poets, who were their prophets and theologians, proclaimed themselves instructed by the muses or other divinities, without giving any proof. They dared not cite any testimony to the facts which they related.

GOD, in His goodness, has worked miracles to recall us to Him. Miracles have been worked, at times and in places the most proper to preserve His memory. Moses performed miracles in Egypt before the king, at a time when the Egyptians were the most learned and polished men in the world. He had for witnesses to them an entire people, whom he delivered, and afterwards formed laws for. Jesus came in the time of Augustus, the most enlightened century of the Roman empire.

Jesus was born in Judea, as predicted by the prophets. He taught His doctrine, and performed the greater portion of His miracles in Jerusalem, which was the capital. He died there, and there His resurrection took place.

His disciples soon spread over the Roman empire, and a short time after over the entire world. They first preached in the large cities—in Antioch, Alexandria, and even in Rome. They taught in Athens, Corinth, and in every portion of Greece, in the cities the most enlightened, the most corrupt and idolatrous.

Before all nations, Greeks, barbarians, nations learned and ignorant, Jews and Romans, before people and princes, the disciples of Jesus testified to what they had seen with their eyes, heard with their ears, and touched with their hands; and particularly did they testify to His resurrection. They testified to these facts against all human reason and prudence, even to their last breath, and to the shedding of their blood. Behold the establishment of Christianity.

What has happened since? These doctrines so incredible—these morals so contrary to the passions of men—have they been sus-

tained? Has there been no void, no interruption? From whence do we derive our knowledge? From writings published from age to age; by traditions which have passed from fathers to their children; by solemn assemblies held in each province and city, and by the *exercise* of this religion.

Since the founding of the Church by SS. Peter and Paul, we have always had a Pope. We have their names from that period until the present. We have a list of the names of the bishops of Jerusalem, Antioch, Alexandria and Constantinople. To come nearer home, we know the bishops of Lyons since the time of SS. Pothin and Irenæus; of Toulouse since Saturninus; of Tours since St. Gatian; of Paris since St. Denis.

All the churches that extend as far back as the remote ages show a succession of ~~pas-~~tors, always united with the other churches, and principally with the church at Rome.

Every church that possesses this advantage is Catholic. The true doctrine is that which has always been taught by the Church.

The Christian religion is purely the work of God. We have seen that it was established in the Roman empire, and from thence spread rapidly, not only without human aid, but notwithstanding the resistance of men. From the times of St. Irenæus and Tertullian, that is to say, towards the end of the second century, the Christians were found in every direction. Whence came they? Were they not the same people that for ages were plunged in idolatry and debauch? What had changed them thus suddenly? Who had caused them to despise the customs of their fathers, and to leave religions that favored all their passions, to embrace a serious and painful life? It must have been that they were struck by the miracles and virtues of those who announced this new religion.

But what did this new religion promise?

Only a future life, and in this world persecution and continual peril. It is well known how the Christians were treated during three entire centuries; how many thousand means were employed by the persecutors to tempt the disciples of Jesus. The Greeks and Romans knew how to die for their country, but not for their religion. It is true there were a few martyrs among the Jews; but they were in possession of the true religion, and the Church honors them as Saints.

That, which was so common among the Christians, was regarded by philosophers, and with truth, as the height of virtue. "The just," said Plato, "is he who seeks not to appear good, but to be so."

One sees easily, then, the difference between the true religion and the false. Idolatry fell of itself, notwithstanding it was upheld by the public power. God permitted the apostasy of the Emperor Julian, who, with the power of the empire, and the assistance of

philosophy and magic, could not reestablish Paganism. Idolatry breathed its last in his reign, and since that time Rome has had but Christian princes. The solitaries of this period present another marvelous spectacle. Under this name is comprised the ascetics, and at a later period the anchorites. We may call them martyrs of penance. Their penances were voluntary and long; they bore their crosses manfully during a period of fifty and sixty years. The lives of these religious may be regarded as a proof of the truth of their religion, and at the same time as models of Christian perfection. They were true philosophers; they separated from the world to meditate on celestial things; they renounced marriage and the society of men, to deliver themselves from the temptations and business of the world, and to contemplate God; to meditate on His mercies, the precepts of His holy law, and to purify their hearts.

Morality was their only study. They listened with docility to their instructions; many of them knew not how to read. They concealed themselves as much as possible from men, and sought only to please God. It was only by their miracles that they were known. Of the lives of multitudes of these solitaries we would be entirely ignorant, if God had not excited the curiosity of some, who went in search of them, and caused them to speak.

They were reduced to extreme poverty; they gained by labor the little that they required for sustenance, and the remainder was given in charity. Some owned small farms, which they cultivated themselves; but the most perfect preferred simple occupations, by which they gained sufficient to live from day to day.

Each religious remained attached to his community, and each anchorite to his cell. Their greatest care was to render their souls

tranquil; they avoided fine situations and agreeable dwellings, and remained mostly in their cells. They esteemed labor necessary, not only that they might not be a burden to others, but that they might preserve humility and avoid *ennui*.

Their communities were numerous. They held it as a maxim that they should not be multiplied in the same place, because of the difficulty of finding Superiors, and also to avoid jealousy and divisions. Each community was governed by an Abbe, and sometimes by a Superior General, who had the superintendence of several monasteries, under the name of Exarch; but they were all, without a single exception, under the jurisdiction of Bishops.

Such were the monasteries, so often praised by St. Chrysostom, St. Augustin, and by all the Fathers.

Still more perfect models of Christians were found in the Bishops, Priests, etc., who

after the example of the Apostles, practiced the interior life in the midst of the world, without being sustained, like the religious, by the practice of silence, and flying all dangerous occasions. "We are Christians for ourselves," said St. Augustin, "and Bishops for you." In general, each government had for its end the good of the governed, and not of him who governed; as the physician proposes, not to cure himself, but the sick. They possessed that spirit of abnegation and sacrifice that characterizes the disciples of Jesus; they renounced all temporal interest in becoming Christians; they were neither ambitious nor avaricious, and saw no advantage accrue to them from governing others. On the contrary, it exposed them to great peril, such as commanding and being obeyed. On the other hand, the resistance of those whom they might have to correct, if they were refused their just demands, the pain of menacing or punishing—and in the end, persecu-

tion and martyrdom—for the Bishops and Priests were most exposed. They had no motive, then, but an ardent charity, or submission to the will of GOD, which could oblige them to prefer the pain of serving others, to the convenience of being served.

For the election of such Bishops, the greatest precautions were taken. It was ordinarily to the eldest and most experienced men that such government was confided.

The Bishops thus chosen lived poorly; some labored with their own hands, and others were called from a monastic life, preserving their practices. The title of Servants of the Servants of the Lord, taken generally by these venerable men, indicated the sentiments of profound humility with which they were penetrated; they no doubt recalled to mind these words of the Evangelist: "He who would be first among you, let him be the servant of others, as the Son of Man came to serve, and not to be served." Their

occupation was prayer, instruction and correction.

The Christian religion, said Fenelon, consists in loving GOD. The Christian religion taught by Jesus, obliges us to love GOD more than ourselves, and to love ourselves only for the love of Him; it exacts the renunciation of ourselves, and compels us, through charity, to love all. Behold what the spirit of man could never have invented! It was necessary that a superior power should pronounce this sentence against self-love. Christianity is the complete overthrow of idolatry and self-love—the establishment of the true worship of GOD, by supreme love.

From what has already been said, we feel called upon to prove that the Catholic Church is the only society that properly provides for the wants of men.

All men, but particularly the ignorant, have need of an authority to which they can refer without engaging in discussions which

are beyond their capacity. How could a village girl or an artisan examine the original texts, editions or versions of the Bible? God would be wanting in His care of men, if He had not given them an infallible authority, to spare them from this impossible research and prevent their being deceived.

All the new sects exclaim, "Read, read and decide!" The ancient Church says, "Reason not, decide not; be humble and docile. God has promised to preserve us from error."

Picture to yourselves a paralytic, who wishes to leave his bed because his house is on fire. He addresses himself to five men, who say, "Rise, run, pierce through the crowd, and save yourself from the fire." At last he finds a sixth man, who says, "Let me act; I will take you in my arms." Believes he the five men, who charged him to do what they well knew that he could not? Would he not rather believe in him who

promised him succor in proportion to his strength? Would he not abandon himself to the latter, and remain passive in his arms?

It is precisely in the same manner that an humble and ignorant man cannot listen to the sects that cry to him, "*Read, reason and decide;*" when they well know that he is incapable of these acts. He is consoled in listening to the ancient Church, that says, "Humble yourself; be docile, and trust in the goodness of GOD, who will not leave you without succor."

CHARACTER OR MARKS OF THE TRUE CHURCH.

THAT Jesus has established a Church, and that this Church is composed of all the faithful who have existed up to the present time, and of all those who may hereafter exist, to the end of the world, is a thing well demonstrated. That He has established but one, is no less certain. He has called men of different conditions and countries, but united them in belief and doctrine. If He has sent the "apostles to the different countries of the world," He has expressly charged them to preach everywhere the same Gospel ; to teach the same doctrine, and to agree exactly in faith and morals. His manifest intention was to found his Church without distinction of

climate, country or nation, so that however dispersed, believing the same truths, they should comprise but one Church.

He who believes not all that has been taught by Jesus, cannot reach heaven; for without faith, it is impossible to please God.

See the sentence that Jesus has pronounced Himself, against those who hear not the Church: "If he hear not the Church, let him be to thee as the heathen and publican;" that is to say, as those who have not the faith. Refuse to believe a single article that the Church teaches, and you place yourself in the condition of those who believe none of them; and eternal reprobation is your lot. Whoever transgresses the law in a single point, is as guilty as if he transgressed the whole. Our Divine Master gives no hope of salvation but to those who accept the entire law. Those who reject a portion, shall be as the Pagans; their judgment is already pronounced; their reprobation certain; from

whence it is certain that there is no salvation out of the true Church.

Where, then, is this true Church? This is most important to know. What are its distinguishing marks? Behold what we must endeavor to discover, since out of it there is no salvation. There are certain characters or marks which belong only to the true Church, and they serve to distinguish it from all others.

According to the symbol drawn up by the General Council of Constantinople, and which is but an extension of that of Nice, the Church is One, Holy, Catholic, Apostolic. The four characters united, mark the true Church. The Catholic Church—that is to say, the societies of the faithful, that in different parts of the world recognize the Roman See as the centre of Catholic unity, and its Bishop as their head—is the only Church that unites these four characteristics.

UNITY OF THE CHURCH.

THE Unity of the Church consists in the exterior profession of the same faith; in the participation of the same sacraments; in subordination to legitimate pastors, and in union with the visible head that governs the Church.

“There is but one faith,” said St. Paul. The same faith that Jesus has taught his disciples and apostles, this same have they preached to the whole world.

The faith of the Church has remained unaltered, from century to century. The Church has never suffered those under her care to profess other faith than her own. Whatever liberty she may have left to her

children, regarding points not yet decided on, she has always decided that, as regarded articles of faith, there should be but one sentiment.

It is clear, then, that to heretics this unity does not belong. The participation of the same sacraments is another exterior mark by which all the members of the Church are distinguished. The Church, in administering the same means of salvation to all her children, regards them as one faithful family, however scattered they may be. It is by her sacraments, as well as by her faith, that the true Church is one. It is by baptism that she admits her members. There is but "one baptism," said the Apostle; consequently the Church has always held it a crime to repeat it. By this sacrament, we become new creatures in Christ.

It is to represent this unity that the Eucharist has been instituted by Jesus, and that it is distributed to the faithful. As a sym-

bol of this unity, Jesus is concealed in the Eucharist, under the appearance of bread—several grains formed into one mass, and in the wine, several grapes forming one liquor. It is to consummate this unity that Jesus conceals himself under these veils; and He wishes that we eat the same bread, and drink of the same chalice, to become but one body.

All the other sacraments conspire to this same unity, according to the particular grace attached to them. The signs and exterior symbols of the sacraments remain the same. The remaining ceremonies of the Church can vary or differ, according to time and place; but the substance of the sacrament always remains the same.

It is in the participation of these same sacraments that we belong to the Church, and by exclusion from their participation that the Church cuts off from her body those who have merited this separation.

Submission to pastors is also necessary to

preserve this unity. In truth, the Church is but a fold, under the conduct of pastors, of whom Jesus is the Sovereign Pastor. It is to conduct His Church that He has given it other pastors, who submit to Himself as the head, and to whom He communicates His power.

Jesus, after choosing His Apostles, selected Peter as their chief, to be His visible representative on earth, after His ascension. Jesus has given to Peter a præeminence, not only in honor, but in the jurisdiction of the Church, which has descended to his successors ; he has assured us that His Church shall always have a visible head on earth, in the chair of St. Peter.

The Church is one, says St. Cyprian, although by her fecundity and marvelous growth, she numbers multitudes of the faithful ; in the same manner as the multiplicity of branches to a tree hinders not the unity of the trunk, the Church sheds the light that

she has received from GOD in every direction. Yet, nevertheless, there is but one light; her branches are everywhere extended, and in all countries does she manifest the fruits of her marvelous fecundity; yet there is no division in her body; she is one common mother, and her children are nourished with her tenderest care.

From all that has been said, it is easy to conclude that the faithful are attached to the body of the Church by four ties; by faith, the sacraments, subordination to legitimate pastors, and unity with the visible head of the Church; and if they detach themselves from these ties, they belong no longer to the body of the Church. This conclusion answers perfectly to the idea advanced of the unity of the Church, when in commencing this article we stated in what that unity consisted.

Lastly, we will recall a few words selected from the Epistle of St. Paul to the Ephesians: "Are you not one body and one spirit in Je-

sus, as you are called in one hope of your calling? One Lord, one faith, one baptism One GOD and Father of all, who is above all, and through all, and in us all. But to every one of us is given grace, according to the measure of the giving of Christ. And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors. Until we all meet into the unity of faith, and of the knowledge of the Son of GOD, unto a perfect man, unto the measure of the age of the fulness of Christ. That henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive. But doing the truth in charity, we may in all things grow up in Him who is the head, even Christ."

Jesus has taught us a doctrine by which we are to regulate our faith and manners: He has instituted a determined number of

sacraments ; He has clothed his pastors with authority to govern His Church ; He has given to these pastors a head, invested with honor and jurisdiction. We cannot withdraw from or contradict one of these institutions, without resisting Christ, and consequently losing the faith.

“The unity spoken of by St. Paul consists principally in charity, peace, and mutual tolerance,” say some. St. Paul, it is true, recommended peace, union and concord ; but never was he heard to order the toleration of error ; nor a revolt against the established order of the Church. It is absurd to pretend that toleration of opinion causes unity of belief ; and that toleration of abuses produces unity of custom or usage. Can peace exist without order ? and can order reign in the midst of confusion, of errors, of whimsical opinions, of the caprices of self-love, of pride and passion ? What order could we hope for in a world where all commanded and none

obeyed? What concord or harmony could there be among men actuated only by the spirit of insubordination ; each attributing to himself the gift of infallibility, and authorizing him to believe and act according to his fancy, taste or humor.

Vainly have Protestants endeavored to enforce unity of faith, by the profession of certain dogmas that they have called fundamental.

All that Jesus has revealed is fundamental in this sense. It is not permitted for us to reject a single article through obstinacy or indocility. Jesus has given us this information when He said, "He who believes not shall be condemned."

Protestants have had recourse to this system of fundamental articles, since without them they knew it would be impossible to establish any kind of unity. The principle on which they have based their schism is, that the holy Scriptures contain all that is

necessary to be believed, and that each individual shall possess the right of private interpretation.

The Catholic Church only can maintain among her members, unity of belief, similarity of faith, the practice of the same rites and the observance of the same rules.

Happy in being members of this Church, let us return thanks to GOD for this great blessing, and beg of Him the grace to profit by it, since it is not sufficient to eternal salvation to be in unity with the Church: we must be animated by her spirit, and live up to her regulations.

SANCTITY OF THE CHURCH.

THE second characteristic of the Church is sanctity. The Church is holy, since she possesses all that constitutes sanctity. Her founder is holy, her doctrines are holy, her laws are holy, her sacraments and rites are holy, her spirit is holy.

Jesus, the Head of the Church, is the source of all sanctity. Jesus instituted His Church but for man's sanctification, and He will never abandon His work. He has promised to be with us all days, even to the end of the world. *It would be impious to imagine that Jesus has not performed His promises.*

The doctrine of the Church is that of Jesus Himself—the same that He taught His apoa

bles, and that has been communicated by them to His Church, and that the Church has disseminated throughout the universe. All that the Church believes and teaches came from Jesus. Does mortal dare believe that our amiable Saviour *has taught any thing that is not holy?*

What more do we require to become holy than to conform to the doctrine taught by our holy Church?

She has given us saints in every state and condition of life: saints on the throne and in private life; saints in the world and in solitude; saints in the states of celibacy and marriage. We see them detached from the goods of this life, and living only for heaven; fleeing from injustice and corruption, serving God, and walking before Him in holiness and justice.

“Judge,” said St. Augustin, “of the doctrine of the Church from what she has taught publicly from the pulpit. when multitudes as-

seemed to learn how to live holily in this life, that they might hereafter be happy in heaven."

If sometimes you have heard false doctors substitute their own opinions for her holy doctrine, you have seen that the Church has silenced them as soon as their erroneous doctrine was well known.

The Church is the depository of the Seven Sacraments instituted by Jesus. The great Apostle has said of baptism, that Jesus purifies His Church by water, and by the Word of Life. What sanctity is communicated by baptism! Freed from sin, we become children of God, and have the promise of eternal life. The Sacrament of Confirmation strengthens our faith, and renders us more perfect Christians. What more powerful means of salvation and sanctity than the Eucharist, that unites us intimately with God, not only by faith, but by the real presence; that preserves in us the spiritual life; that weakens

the violence of our passions, and becomes for us the pledge of eternal life! The tribunal of penance, where the sinner goes to reconcile himself to God, and humbly acknowledge his faults, with the firm resolution of correcting them, and of making satisfaction to God and his neighbor, is it not an indispensable and efficacious means of acquiring virtue, and thereby sanctifying ourselves? What more holy institution than the Sacrament of Extreme Unction, that is administered to the dying for their spiritual and corporal solace, to purify them from their venial faults, and strengthen them to bear their pains, and to fortify them against the fear of death, and above all, against the temptations of the evil spirit, and the agitations of the soul, that are so violent at the close of life. The Sacrament of Matrimony is not less holy. It blesses and sanctifies the union of the couple, and renders it indissoluble; since it had God for its author, and it is denied to

man to separate what GOD has united. The Sacrament of Holy Orders consecrates subjects to the altars of the Church, giving them power to fulfill their ecclesiastic functions and the graces that are necessary to their sanctity.

The Church is holy in her rites. In her Communion only, is offered the "legitimate sacrifice," the pure oblation, which, according to the prediction of Malachi, "was to be offered to the Lord in all places."

"The Church," said St. Optatus, "is holy in her desires, in her ministry, in her ceremonies, in all the practices she employs for the honor of GOD, and to render to Him the worship that is due His Supreme Majesty."

It is the spirit of Jesus that animates the Church, and this spirit is the spirit of holiness. It is this spirit that inspires the truly faithful with contempt for the goods of the world and its pleasures.

The Church has in all ages applied herself to the sanctification of her children, and to

the present time, it is the object of her zeal and prayers. It is to multiply among the faithful the fruits of sanctity that she exhorts them, by her ministers, to the perusal of pious books; that she imposes obligations on them, and that she exhorts them to the practice of the evangelical precepts. It is to this end that she assembles them so often in her temples; that she prays with and for them, and that they pray with her. It is for the same end that so much pomp is employed in her ceremonies. It is, if we may use the expression, to force us to walk in the way of holiness, that she recalls so often, and with such solemnity, the memory of those of her children who have had the courage to sacrifice their lives for their God. What should be the sanctity of that Church that desires to render its children so holy, and that labors so constantly, and with so much ardor, to cause them to merit and obtain the happy eternity that God promises to his saints?

The desire of the Church is, and has always been, fulfilled with regard to a great number. In all ages, she has numbered multitudes of holy members. Notwithstanding the deluge of corruption that has inundated the world, and continues to do so, the Church has always been holy, and continues to be so. What examples of sanctity have we not had in every age? In later times, witness the zeal of St. Charles Boroméo; the virtue and mildness of St. Francis de Sales; the fervor of St. Thérèsa; the ardor of St. Francis Xavier, for the conversion of Infidels, and the charity of St. Vincent de Paul for suffering humanity. But besides the infinite number of saints that are admired for their heroic virtues, and to whom homage has not been withheld, there is still a greater number whose sanctity and virtues are hidden from the eyes of men. The present age, notwithstanding the general corruption, witnesses in the Church as many good works and acts of

virtue as the preceding centuries. There are now quite as many that are sanctified by the Faith, by the use of the sacraments, and by submission to the discipline and laws of the Church.

In this Church only is found true sanctity. The spirit of Jesus is only found in the Church of Jesus. “*Whoever violates the unity of the Church,*” says St. Augustin, “*cannot have the charity of God.*”

Our adversaries object that we are not more holy than they. We can reply that Jesus has predicted that in the Church there will always be this mixture of good and bad. A man’s children may be wicked and ungovernable, yet we cannot always reasonably conclude that the father is not virtuous. But we have another reply to make to them. There is a great difference between the children of the true Church and those of the reformed. Those who are vicious amongst us, oppose the doctrines which they profess, neg-

lect or profane the sacraments, and violate the laws imposed by the Church. With Protestants, on the contrary, to do evil it is only necessary to follow to the letter the doctrine of the pretended reformers; that which they have taught on justifying faith, on the inadmissibility of justice, on the merit of good works, on the effect of the sacraments and the inutility of mortifications, etc., is better calculated to increase vice than repress it. They have abridged practices the most capable of inspiring piety, confidence in God, and the spirit of humility and penance. They themselves, far from being models of virtue, have given examples of the grossest vices.

CATHOLICITY OF THE CHURCH.

THE third characteristic of the true Church is its *Catholicity*; that is to say, its *universality*—the word *Catholic* is derived from a Greek word, signifying *universal*. Our Divine Saviour desired, and continues to desire, the salvation of all men. Salvation is only to be had in the true Church. It is, then, the will of Jesus that all men should become members of the true Church. It was to this end that His apostles were commanded to preach the Gospel to all men, without distinction of country, nation, climate or government. Jesus wishes that the sheep should be united in one fold, under the same pastors, He wishes that the doctrine, the sacraments,

and rites be everywhere the same. The Holy Fathers have always held this belief, and it has been held in all the churches that are scattered in the various portions of the world.

The character of universality belongs only to the true Church, and it is by this mark that she is readily distinguished. Also by the name Catholic the faithful are distinguished from heretics and schismatics. The *Marcionites* received their name from *Marcion*; the *Montanists* from *Montanus*; the *Lutherans* have taken their name from *Luther*; the *Calvinists* from *Calvin*; the *Socinians* from *Soci-nus*. The other heretics have taken their names from perverse and ambitious men, who have been their chiefs and directors. The Catholics have always preserved their name, which has ever belonged exclusively to them.

“If you enter a village,” says St. Cyril, of Jerusalem, “ask not merely, where is the house of God, or you may be deceived; for the most corrupt and impious of the sects fear

not to give this name to their places of assembly. Ask not *simply where* is the *Church*, but where is the *Catholic Church*; for that is the proper name for the true Church.'

The true Church is called Catholic; that is to say, universal, because she extends to all time and to all places.

The Church is as old as the world. It has for its author Jesus, who has charged His apostles to establish it in all countries. Continually assisted by its Divine Founder, who is at the same time its Invisible Head; enlightened by his spirit, it has not ceased to exist since its establishment. It has subsisted, notwithstanding the efforts of its enemies to overthrow it; it will always exist, and the vicissitudes of time can never destroy it. The Church has existed without interruption, preserving the same faith, the same doctrine, the same sacraments, the same unity, and the same sanctity. Every society not in communion with the true Church; every Church

that shows a more recent origin, cannot with truth imagine that Jesus is its head and chief, and consequently can lay no claims to being the true Church.

Nothing is easier than to prove to the Protestants, and to all heretics and schismatics, that their societies are not the true Church of Christ. It is only necessary to recall their origin, and the date of their pretended reformation, or their separation from the Catholic Church. We can say to them, as Tertullian said to the heretics of his time, "Who are you, and from whence come you? Your Church is not that founded by the apostles. You oppose new doctrines to those first taught by the apostles of Jesus. Your doctrine, far from being the doctrine taught by Jesus and His disciples, was never known until this time; it is a doctrine forged and invented by yourselves. Two hundred years ago, and you were not; but the Church of

Christ has existed since the time of the apostles."

Not only does the Church extend through all time, but she embraces all countries. The apostles caused the name of God to resound, and the light of the Gospel to shine in the most remote portions of the earth; and since that time, what progress has not the Catholic Church made? Apostolic men have penetrated the most distant countries, and planted the Faith. The most barbarous people have been mollified by the preaching of the Gospel, and the most intractable have submitted to the sweet yoke of our Saviour. Each day the divine law extends its empire to new countries; and the Church, always fruitful, ceases not to gain new children to the Lord.

It is true that she has sustained considerable losses, and that schism, heresy and infidelity have taken from her whole provinces and entire kingdoms; but she has always re-

paired these losses brilliantly. At the time that vast countries separated from the Church, a new world was added to her by the conversion of America and the Indies.

What Infidel people have the enemies of the Church converted, and what progress has heresy made? The same places that gave them birth have beheld their ruin. The heresies of Nestorius and Eutychius were never promulgated in the West, and those of Luther and Calvin never penetrated to the East, whilst the true Church is found in the North, South, East and West. She reigns in Europe, she bears fruit in Asia, and she has given to Jesus children in the extreme portions of Africa and America. She is found where heresy is found, and not only where it is found, but where it is scarcely known—proof sufficient that she is Catholic and universal.

In vain do our adversaries boast of their numbers; but even in this point they have no advantage over the true Church. What

have they in common, except their hatred of the Catholic Church? They do not form a single society, since they profess different dogmas; they form sects and societies, separate and distinct, and are all enemies to each other; they form not the Church, either separate or together; they cannot form the Church when taken together, for they are not united in doctrine; their inferiority of numbers when disunited, prove that they cannot—any one of them—constitute the true Church.

The true Church is one, notwithstanding her numbers; the immense number of her children derogates not from her unity; she is but one body, however multitudinous her members.

“It is her unity that out of numbers forms but one people,” said St. Augustin. “Take away this characteristic, and we have but a tumultuous, confused multitude.”

Unite unity and numbers and you have

the Church Catholic. The *true Church* is *Catholic*, in every sense—*Catholic* in her *duration*, since she is not confined to certain ages ; and since faith in Jesus will always be necessary to salvation, she will exist to the end of the world. She is *Catholic* in her *extent*, since she extends all over the world. She is *Catholic* in her *doctrine*, since she always preserves the same faith and opposes the new doctrines of the sects and societies.

APOSTOLICITY OF THE CHURCH.

THE Apostolicity of the Church is her fourth characteristic. She is the same that the apostles founded; she has had an uninterrupted succession of pastors since the time of the apostles; and her doctrine is, and always has been, the doctrine of the apostles, which she has preserved and always taught. These advantages are only found in the Catholic Church, which is the true Church, as we shall see.

The apostles, after receiving their mission from Jesus, dispersed in different directions, carrying with them the light of faith, preaching the Gospel, baptising the people and teaching them all that their Divine Master had taught them.

We read in the Acts of the Apostles, that in each village in which they planted the faith, they there established bishops, priests and deacons to govern the faithful; and that it was in this manner that churches were founded. Ecclesiastical history informs us that St. Peter founded the three principal Episcopal Sees; that of Alexandria, in which he placed St. Mark; that of Antioch, in which he placed St. Evodius, and that of Rome, where he won the palm of martyrdom, after a pontificate of twenty-five years. As St. Peter was the chief of the apostles, his successor, the Bishop of Rome, whom we call Pope, has always been regarded as first among the Bishops having divine right over the others. He is Christ's Vicar on earth, and the visible head of the Church. The See of Rome is for this reason the first See of the Church, and is called *the Holy Apostolic See*, since it is the center of Catholic unity. It is from this See that the decisions emanate

that terminate all differences. It is from this See that apostolic men receive their mission. It is from this See that they have been sent by Popes to all nations, as successors of St. Peter and inheritors of his authority; and these rights have never been contested.

The Catholic Church has existed from the time of the apostles until the present day, and has always been governed by a succession of legitimate pastors. It is a point so well maintained that it has never been contested, even by our adversaries. We can show a continued succession, from the present Pontiff, who to-day governs the Church, as far back as the time of St. Peter, Prince of the Apostles.

St. Augustine says: "What retains me in the Church is this uninterrupted succession of Bishops from the time of St. Peter, to whom the Lord confided the care of His sheep, even to the Pontiff who is to-day reigning in the apostolic chair."

Tertullian said, in speaking of the heretics of his time: "If they pretend to extend back to the time of the apostles, in order to make us believe that they hold the true doctrine, we have only to reply that they must show us a list of their Bishops; for it is by this means that we shall be able to say whether they are legitimate successors of the apostles. The Church in Smyrna gloried in having St. Polycarp placed in that See by St. John himself; and the Church of Rome had a successor appointed by St. Peter, and that one was St. Clement."

If this uninterrupted succession *retained* in the Church St. Augustin and St. Irénéus and Tertullian, what authority should it not have with us, continuing through eighteen centuries? Is it not most certainly the hand of GOD that sustains the Holy See?

Have we not even more reason than had Tertullian, to say to the heretics, "Who are you, and from whence came you?" Where

were the Calvinists before the time of Calvin? or the Anglicans before the time of Henry VIII.? or the Lutherans before the time of Luther? And to whom did they succeed, and to what pastors have they left the right to teach? They were sent by themselves, and not by the apostles. *They are not then apostolic.*

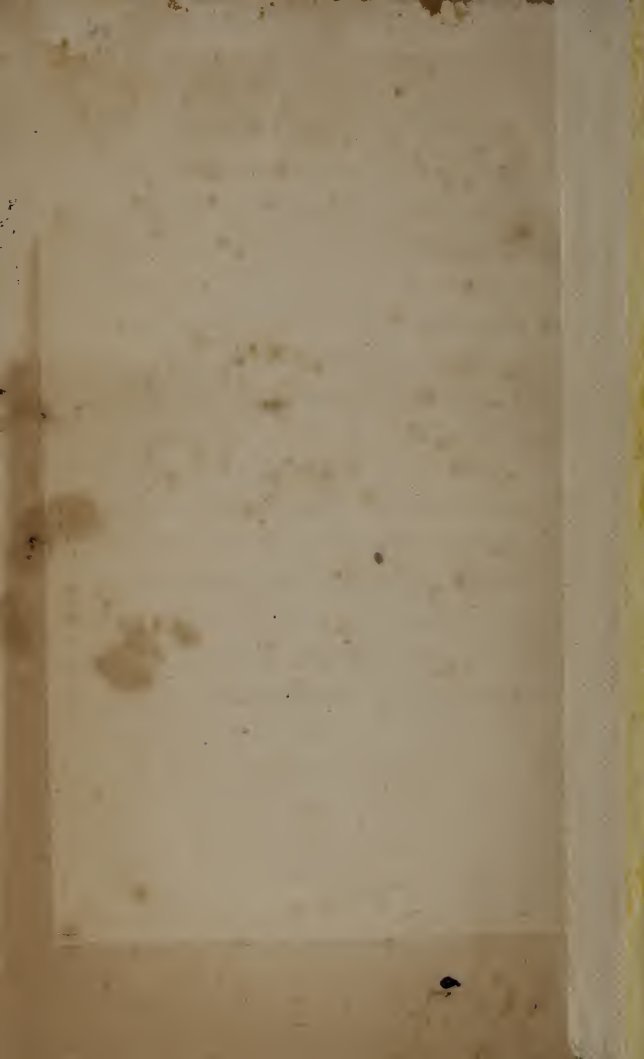
The Church has preserved, since her origin, the doctrine received from the apostles. It is the apostles, who were instructed and enlightened by Jesus, that are her masters. The writings and traditions which were confided to them are the true sources from which she draws the truths that she teaches.

It is for the Church that the apostles have written the sacred Scriptures; but it is not by writing alone that the apostles have instructed the Church; they have also instructed it by tradition. Tradition is, in one sense, more ancient than the Scriptures, since the apostles preached before writing.

What motives have we not for remaining inviolably attached to this ark of salvation? that no tempest can destroy, because formed by God.

If we remain faithfully attached to the Holy Catholic Church, if we show ourselves respectful and obedient children of a Mother so worthy of our love and veneration, our happiness will be complete for eternity; our faith will increase daily; we will find in the instructions of our legitimate pastors new light to dissipate our doubts and to preserve us from error; we will have greater hope of possessing heaven, and will beg with greater fervor the graces necessary to attain thereto.





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